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ART. IX.—*On the Coins of the Kings of Ghazni.* By EDWARD THOMAS. ESQ., *Bengal Civil Service.*

[*Read 6th March, 1847.*]

THE coins to which the following notice refers form part of the extensive collection made in Afghanistan by Mr. Masson, now deposited in the Museum at the India House. Amid the more important relics of the Bactrian successors of Alexander the Great, which constituted the bulk of this acquisition, slight attention was attracted by the medals of a subsequent Mohammedan dynasty, the events of whose rule were comparatively well known, and whose history in itself possessed none of the classic interest attaching to the survival of the Greek monarchies in Central Asia. From this and other causes, Professor Wilson, in his description of the antiquities of Ariana, which the labours of Mr. Masson had placed at his command, but briefly referred to the numismatic monuments of the race of Sabaktagin. Such being the case, and adverting both to the numerical amount of these coins now available, and to the very limited number of medals of the Ghaznavi princes yet noticed, either by English or continental writers, it seemed probable that an attempt at a classification of these minor antiquities might not be altogether devoid of interest.

In addition to the assistance derived from the free use of the treasures of the East India Company's Cabinet, advantage has been taken of the equally liberal access afforded to various public and private numismatic collections, to fill in some of the lacunæ in the serial order of the moneys of Zábulistán; the aid thus obtained will be found duly acknowledged in the detail of the coins themselves.

The eventful period of Mohammedan history comprised in the early rule of the Ghaznavis; the brilliant successes of the arms of Islám under Mahmúd; as well as the material encouragement given to literature by the potentates of the day, have rendered the rise of this dynasty the theme of so many Eastern authors, that in the fulness of their narrations but little remains to be elucidated by collateral means; and though in the present instance scanty room is left for speculation founded on medals, these effectively fulfil their more legitimate archæological use of verifying authentic history, and thus testing the comparative accuracy of the various writers on the subjects they illustrate, whose works are now extant.

If the coins of the present series, unlike the medals of Greece and Rome, offer no rare devices, no effigies or imitations of animal life,

which, in their boldness and truth of execution, claim homage for the perfection of ancient art; or if they fail in affording classic allegories, and indirect references to customs and superstitions, suitable for the display of antiquarian ingenuity, they record what is of greater importance,—a proportionately far more ample circle of facts. If they supply a more limited field for the exercise of the imagination, and therefore furnish a less fascinating subject of study, they at the same time narrow the possible departure from truth. In so doing they may fairly claim excuse for want of symbolical or sculptural characteristics, as well as a lenient criticism on the artistic demerits, with which, it must be conceded, the later portion of the series especially abounds.

Some few specimens of the early mintages will indeed stand comparison with the best works of art of their class, both in respect to the fineness of the lines, and the elegance and accuracy of the Kufic legends; and, taken as a suite, even allowing for the great deterioration in execution observable under the less powerful sultans of the dynasty, the produce of the Ghazní mint must be admitted to have attained a high degree of excellence in the order of Asiatic coinages of its age.

Before proceeding to a detail of the inscriptions to be found on the coins, a few points may be alluded to as offering subjects of more general interest than the simple historical illustration afforded by the major part of the medals of this collection.

The opinion advanced by many Mohammedan authors¹ that Sabaktagin² should be looked upon as the first monarch of the Ghaznaví race, is not borne out by the record on his money: on the contrary, however powerful and virtually independent they may have been, Sabaktagin, Ismaíl, and Mahmúd himself in the early days of his rise, all acknowledged the supremacy of the Sámání emperors, and duly inscribed on the currency struck by themselves as local governors, the name of the Lord Paramount, under whom they held dominion. It was not until the year 389 A.H. that the House of Ghazní assumed independence as sovereign princes, which event is duly marked on Mahmúd's medals of the period, in the rejection of the name of the Suzerain Sámání, and the addition of the prefix Amír to his own titles. (See Coins, Nos. 9, 10, 23, &c.)

The numerous coins of Mahmúd, in their varied titular superscrip-

¹ Mirchond, Hist. Gaz. ed. Wilken, p. 5; Khalsat al Akhbár (Price), ii. 277; Ferishtah (Dow), i. 21 and 22; (Briggs), i. 13 and 14.

² Or Subuktikin, ^{دو}سبكتكين, as it is written in a carefully engrossed MS. of Utbí in the British Museum.

tions, mark most distinctly the progressive epochs of his eventful career, commencing with the comparatively humble prænomen of *Scif al daulah*, bestowed on him by *Núh bin Mansúr* in 384 A.H., proceeding onwards to the then usual *Sámání* titles of sovereignty, *Al Amir*, *Al Syid*, conjoined with the epithets of *Yamín al daulah*, and *Amín al Millat*, conferred on him by the *Khalíf Al Kádir billah*, advancing next to the appellation of *Nizám al dín*, and the occasional prefix of the pompous designations of *Malik al Memálik* and *Malik al Mulúk*, and finally ending in the disuse of all titular adjuncts, and the simple inscription of the now truly celebrated name he had received at his birth. (Ex gr., vide *Coins*, Nos. 8, 9, 43, 44, 49, 53.)

The absence of any numismatic record of the title of *Ghází*, said to have been adopted by *Mahmúd* on his return from some of his early expeditions into India, leads to an inference, not altogether unsupported by other negative evidence, that the term in question was not introduced into current use, in the full sense of its more modern acceptation, till a somewhat later period.

The unique bilingual coin of *Mahmúd*, No. 42, claims a more than passing notice, though in the uncertainty regarding the date, and the erasure of the place of coinage, no satisfactory inference can be deduced as to the possible circumstances under which it was struck. Hence, viewing it on the one hand as a coin minted in reference to some particular occasion, it avails but little to speculate on the precise section of *Mahmúd's* Indian conquests, which was judged of such importance by the victor, as to be dignified by a commemorative medal; or, on the other hand, recognizing this piece as the existing representative of a local currency, it is equally unprofitable to hazard an opinion as to the identical people upon whom it may have been thought desirable to impress an exalted idea of the greatness of their new master, by thus communicating the sound of his titles through the medium of the characters of the language in vulgar use. The letters on the reverse assimilate in a measure to the form of the Sanskrit alphabet denominated "*Kutila*," which is proved by the date on the *Rohilkund* inscription to have been in local use in the tenth century: at the same time the *Kutila* alphabet by no means suffices for their full identification, many of the characters employed approaching the style of writing attributed to a period, antecedent by many centuries to the precise epoch at which these letters were fashioned; some characters agreeing accurately with the corresponding letters in the Tibetan alphabet, and not a few being readily identifiable with their equivalents in the *Allahabad* inscription of the fifth century. Of course, it was naturally to be anticipated, that the letters should

exhibit the local modifications incident to the dialect of the country to which they referred, and amid the many Hindú kingdoms subdued by Mahmúd's prowess, it was scarcely to be hoped, that the legend in question should be fully explicable by means of any given form of the still limited number of recognized systems of Devanagari Palæography; but the present difficulty extends beyond this, inasmuch as the expression of the characters is in itself undecided, and by no means uniform. For the rest, making allowance for a considerable degree of malformation, these letters may be looked upon as generally identical with those employed by the Brahmanical kings of Kábul, and subsequently by the Hindú princes of Northern India. In as far as the legend has yet been deciphered, it would appear to be nothing more than a partial transcript of the Kufic inscription on the opposite surface of the coin. From the imperfection of the form of many of the Sanskrit characters, it would seem that the die engraver must have been somewhat unskilled in the language, the symbols of which he was called upon to imitate. This deduction, if not justified by the crude shape of several of the letters themselves, and the unsuccessful attempt at a representation of the due sound of the corresponding words of the Arabic legend, evidenced in the whole tenor of the transcript, is conclusively proved by the want of uniformity in what must be taken to stand for one and the same letter, in different parts of the inscription itself. The result arrived at from this fact, as well as from the superiority of the execution of the Kufic side of the coin, is simply, that the piece in question was not the work of native moneyers, but rather the production of an artist whose aptitude had been derived from Mohammedan mints; and hence, that this medal should be viewed, not as a new adaptation of the coinage of a subdued country, but as a specimen of money fabricated in reference to some peculiar occasion, to mark some particular victory, or perpetuate some notable conquest.

Mahmúd is related to have assumed the title of "Sultán," and to have been the first Oriental potentate who appropriated this term¹. A reference to the coins of this prince, however, leads to some doubt on the subject, and although their testimony in no wise militates against the generally received account of the origin of the designation, yet it inferentially controverts the assertion of its immediate adoption and use by Mahmúd himself. D'Herbelot avers that Mahmúd was first designated by this epithet in 393, by Khalaf, Governor of Seistán, on the occasion of his surrendering himself to Mahmúd's mercy after a futile attempt at rebellion. Il "luy apporta les clefs de sa forteresse, et le reconnut pour son Sultan. Ce titre de Sultan, qui n'étoit pas

¹ Khalásat al Akhbár (Price), ii. 202; Elphinstone's India, i. 538.

encore en usage, plut si fort à Mahmúd, qu'il le prit toujours depuis ce temps-là, et pardonna, non seulement à Khalaf sa révolte, mais le rétablit encore dans son gouvernement¹." De Guignes, accepting the same narrative of the first enunciation of the word in its new sense, adds a more probable and less express assertion of the degree of Mahmúd's self-application of the term in question—"Et ce titre jusqu'alors inconnu, devint en usage parmi les Princes Mahometans, il plut Mahmoud qui le porta le premier. Auparavant les Princes prenoient celui de 'Malek' ou de 'Roi.' Dans la suite celui-ci s'avilit et ne fut plus donné qu'à des princes tributaires et soumis aux Sulthans²." From the numismatic evidence available, it would appear that, although it may reasonably have pleased Mahmúd to be called by this novel denomination, he does not seem directly to have caused himself to be thus officially designated. Had Mahmúd either himself assumed this prænomen, or had he received it from any competent authority, he would most probably have inscribed the appellation on his coins, whereon it will be seen he at one time much rejoiced to record his greatness. Moreover, had this title been adopted and employed by Mahmúd in the sense in which it was subsequently used, it is but reasonable to infer that it would have been continued by his immediate successors, and, as such, would have appeared on their money; whereas, the first Ghaznaví sovereign who stamps his coinage with the term, is Ibrahim³, 451 A.H. (See Coins, Nos. 117, 119, &c.) During the interval, the designation had already been appropriated by another dynasty, the Seljúk Toghrul Beg having entitled himself Sultán so early as 437 A.H., if not before that date, after having in the first instance, on his conquest of Khorasán from Masaúd, contented himself with the usual style of Amír. (See note to Coin 59.)

The coins of Mahmúd, in addition to the illustration afforded of the various phases of his immediate reign, offer evidence on two points of contemporaneous history, one of which at least, under ordinary circumstances, should not have been dependent for elucidation upon the medals of a separate dynasty. The first of these refers to the non-recognition of the Khalíf Al Kádir lilláh, in the province of Khorasán, until about eight years subsequent to his virtual accession. It is necessary to premise, that in the year 381 A.H. the Khalíf Al Táí'h lilláh was dethroned by the Búíah Bahá al daulah, the then Amír al Amará of the court of Baghdád, and his place supplied by

¹ D'Herbelot, Bib. Orient., p. 533. Paris, 1697.

² De Guignes, ii. 162.

³ It still, however, remains a question whether this title may not have been used by Masaúd on some of his provincial Coins. (See p. 343.) Al Bihékí uses the Amír and Sultán indifferently.

Ahmed bin Ishak, who was elevated to the Khiláfat under the denomination of Al Kádir billah. The author of the *Tárikh Guzídah* relates that "the people of the province of Khorásán objecting to this supercession, which was justified by no offence on the part of the late pontiff, continued to recite the public prayers in his name; and it was not until Mahmúd of Ghazní, in disavowing his allegiance to the Sámánis, became supreme in that country, that any alteration in this practice was effected, when Mahmúd, between whom and the new Imám there existed a friendly understanding, directed the Khutbah to be read in the name of Al Kádir¹."

The accuracy of this relation is fully borne out by the archaeological evidence furnished by the collection under notice, Mahmúd's coins invariably bearing the designation of the superseded Khalif, Al-Tái'h, in conjunction with his own early title of Seif al daulah, up to the year 387 (Nos. 8 and 22²); while his money of a closely subsequent period is marked by the simultaneous appearance of the name of Al Kádir, in association with his own newly-received titles of Yamín al daulah and Amín al Millat. (See Coins Nos. 9, 10, 23, and 24.) The second medal just cited bears unusually explicit testimony to this self-imposed submission, in the addition made to Mahmúd's detailed honorary denominations which are here seen to conclude with the novel designation of Walí³ Amír al Móminiín (*Servant of the Commander of the Faithful*).

¹ Extract *Tárikh Guzídah*, East India Company's Persian MS. Copy, No. 649.

اما در خراسان مدتی خطبه بنام طایع بود و میگفتند امام
بیگناهی که لایق خلع نباشد چرا مخلوع شود تا چون سلطان
محمود سبکتکین بران ملک مستولی شد و اورا با تادر خلیفه
مصادقت بود خطبه بنام تادر کرد

A somewhat similar passage is to be found in the *Rauzat al Safá*.

² A coin similar to No. 22 has formed the subject of an able essay from the pen of M. De Sauley, Conservateur du Musée d'Artillerie, Paris. It is satisfactory to find the general accuracy of M. De Sauley's inferences regarding the non-recognition of Al Kádir in the province of Khorásán, confirmed by the additional historical evidence above quoted, as well as by the copious numismatic examples supplied by the present collection. See *Journal Asiatique*, 1842.

³ D'Herbelot quotes the following anecdote from the *Tárikh al Khofata*, in advertence to the said title of Walí, and the objections to its use supposed to have existed in the case of the Ghaznaví Sultán:—

"Il est rapporté dans le *Tarikh al Khofata*, ou *Histoire des Khalifes*, que le Sultan Mahmoud, s'étant rendu maître absolu du pays de Gaznin, et de tant d'autres, par sa valeur, souhaite que le Khalife lui donnast un titre digne de sa

The second circumstance referred to, which has now to be noticed, also regards the dynasty of the Khalifs of Baghdád. The Nishápúr coins, Nos. 12, 19, 20, and 26, display the title of Al Ghálib billah, indicated as "designated successor" to Al Kádir. Who the individual thus nominated may have been, is not recorded in any of the histories of the time usually accessible to English readers, but a manuscript copy of the *Tárikh Guzídah*, in the Library of the East India House, fortunately supplies the omission in the following passage, which readily leads to an identification of the person in question, and at the same time accounts for the disappearance of his name from the money of subsequent years, and the eventual accession of a son of Al Kádir, other than the one thus appointed.

puissance, et pour l'obtenir il luy envoya un Ambassade extraordinaire. L'Imam Abou Mansor ayant demeuré un an ou environ à Bagdet sans rien avancer dans l'affaire qu'il poursuivoit, présenta enfin un memoire dans lequel il exposoit au Khalife les grandes conquestes de son maître, sa puissance, et son zèle pour la foy Musulmane, la conversion de plusieurs milliers d'Idolâtres à la religion Mahometane, le changement de leurs temples en mosquées, et qu'enfin il étoit tout à fait indigne que l'on ne reconnut pas le mérite d'un si grand Prince par un titre qui coûtoit si peu de chose au Khalife de luy accorder. Ce memoire fit son effet auprès du Khalife, lequel craignant qu'un si puissant Monarque ne tournast enfin ses armes contre luy, assembla son conseil, et mit en délibération quel titre on pouvoit luy accorder, désirant, à cause que ce Prince étoit fils d'un esclave, qu'on luy en donnast un qui fut équivoque. On trouva donc que celui de Vali luy conviendrait bien, parce que ce mot qui signifie Amy et Seigneur, signifie aussi Serviteur et Valet. Mahmoud connut bien la pensée du Khalife, et il luy envoya un présent de cent mille écus, afin qu'il ajoutast seulement une lettre au nom, à sçavoir, un Elif. On luy accorda cette grace, et on luy envoya les Patentes avec le titre de Vali, qui signifie absolument Maître et Commandant. *Doulet Schah.*" (Bib. Orient., D'Herbelot, p. 536.)

This story bears an appearance of much improbability when considered in reference to the many early instances of mutual good will evinced on the part of Mahmúd and of his spiritual superior; as well as to the fact, that, later in life, Mahmúd is proved to have received or appropriated titles numerous and laudatory enough to have satisfied the most craving ambition for such empty honours; and finally, Ferishtah notices the receipt at the Court of Ghazni, so late as 417 A.H., of a diploma conferring certain highly complimentary denominations both upon Mahmúd and his three sons (كهف الدوله &c., Briggs's Ferishtah, i. 81), apparently the unsolicited offering of the identical Khalif who is reported to have designed the cutting reproach above described. It is true, it is not stated to what particular period of his reign the occurrence of this episode should be assigned; but Mahmúd's prompt and seemingly voluntary display of the word

ولي in immediate connexion with his own name does not look as if he had any scruples regarding its employment, or any dread of consequent imputations on his parentage, even though the *Wall* was wanting in the so-asserted *coveted* *Alif*.

تادر خلیفہ ترا در سال ہشتاد و سیوم پسر آید اورا ابو الفضل
محمد نام کرد و چون بحد بلوغ رسید ولی عہد کردانید اما
پیش از تادر درگذشت و ہم سال ہشتاد و سیوم تادر خلیفہ با
دختر بہاؤ الدولہ دیلم سکینہ نام وصلت کرد^۱

“In the year (3)83, a son was born to Al Kâdir, who was named Abûl Fazl Mohammed, and when he arrived at years of puberty he was created Walî Ah'd; he, however, died during the life-time of Al Kâdir, who, in this same year, 83, married Sukinah, the daughter of Bahâ al daulah Dilemî.”

The Tabakât Nâsirî furnishes the following additional information regarding the titular designations of Al Kâdir's sons, and conclusively fixes the identity of the first successor elect:—

و در تمامت عہد محمود خلیفہ القادر باللہ بود و او پسر
خود را در روزگار خود ولی کرد و اورا الغالب باللہ لقب داد غالب
پیش از پدر برجست حق پیوست پس دیگر پسر را ولی عہد کرد
القایم بامر اللہ لقب داد^۲

The distinct information afforded by the money of Mahmûd on this head, simply amounts to the fact that Al Ghâlib billah was recognized heir to the Khilâfat from 399 to 409 A.H. It would also seem probable, from the occurrence of this title on a coin of Mumchid al daulah Merwânî, dated 392, that the nomination of Al Ghâlib as “Walî Ah'd,” must have taken place prior to this last epoch. The piece here referred to has been described by Fræhn and Lindberg³, and

¹ MS., No. 180, p. 129. East India House Library.

² MS. Tabakât Nâsirî. East India House Library.

³ Silver. Struck at Miâfârikîn. A.H. (3)92.

Aras.	للہ
لا الہ الا اللہ وحده لا شریک لہ الغالب باللہ مہد الدولہ ابو منصور	محمد رسول اللہ صلی اللہ علیہ و آلہ القادر باللہ الملك بہاء الدولہ قطب الملة

the title of Al Ghálib billah was imagined by these authors to appertain to the Merwán Amír himself; but the more explanatory legends on the Ghaznaví coins indicate clearly the personage to whom the epithet belonged. In 416 A.H. Abdallah, the son of Al Kádir, then in the twenty-seventh year of his age, entitled Al Káim beamerillah, was nominated successor, and acceded to the throne of his father in the last month of 422 A.H.

The ample materials supplied by Mr. Masson's collection, in leading to the identification of previously unattributed medals, shew that the appropriation by the Ghaznaví monarchs of the device of Nandí (Bull of Siva), superscribed by the words *Srí Samanta dév*, as first used on the coins of the Brahmanical kings of Kábul, took place somewhat earlier than has hitherto been supposed; and that, whereas Ibrahím was imagined to have been the first king who associated himself thus far with his Indian possessions, it now appears that the conjunction of Mohammedan titles with the Hindú Bull of Siva on one and the same piece, took place in the reign of Modúd (432 A.H. = 1041 A.D.), if not at a still earlier period. (See Coins, Nos. 91, 92.)

Several conjectures have been advanced to account for the seeming anomaly of a sect, usually so prejudiced on such subjects as the followers of Islám, accepting as a device for their money, a symbol (adverting to the source whence it was derived) so purely idolatrous as the one in question. In this instance a reference to the other coins of the collection assists in elucidating this apparent difficulty. It is to be remarked, that, throughout all the conquests and consequent acquisitions of new territory effected by the House of Ghazní, there is to be seen a general indisposition to disturb the existing currency of the kingdoms subdued. Financial motives may probably have first prompted this conservatism; but from whatever cause arising, the effects are manifest throughout the period of the more extended domination of this dynasty. What description of currency Alptegín may have found in use, or may himself have introduced at Ghazní, there are no means of knowing, as the only coin now extant, which bears his distinct name, is a piece struck at Anderábeh in 347 A.H. (see Coin No. 1); but Sabaktagín's coins, minted in the province of Bámián, vary considerably from the currency of his masters, the Sámánís, and approximate in weight and size to the local coinage of Kábul, under the Hindú kings of that city. Mahmúd's Ghazní coins come in the same category; while the money of his Nishápúr mint differs materially from these last, both in form and value. The like may be said of the produce of the mints of Balkh and Sejistán, the former of which obviously, and the latter inferentially, may be taken to disclose their

respective provincial peculiarities. The same remarks also apply generally to the coins of Masáúd. The conclusion deducible from these facts is, that there existed on the part of the Moslem potentates of Central Asia at this period a desire to retain, as little changed as need be, the local currency of the various provinces of their dominions¹. Thus, if it be admitted, that it was not the custom to alter the coinage of a newly-conquered country, the Ghaznaví monarchs, in stamping the coins of the Hindús with their own names and titles, must be considered, not as having placed the figure of a Bull upon their own money, but as having "caused the coin of these provinces to be struck in their own names." The feeling of vanity incident to Oriental Princes, which so uniformly led to this ceremony on the first acquisition of new territory, need not be enlarged upon, further than to notice that, under this plan of retaining for the obverse, the device or the existing currency, in conjunction with the proof of their own supremacy, evidenced by the legend on the reverse, a more explicit record of the conquest itself was attained, than would have resulted even from a radical change of the entire coinage.

The identification of the name of the city of Lahór on the imperfect margins of coins Nos. 92 and 129, points out distinctly the province to which these bilingual coins refer; and a proof is thus furnished of the accuracy of the previous attribution of an intermediate class of medals, bearing the device of the Bull with the Horseman reverse, which have been assigned to the Hindú Sovereigns of the Punjáb*, and which are now seen to form the connecting link between the original coins of the Brahmanical Kings of Kábul and the Mohammedan adaptation of this species of money now under review.

¹ If it were necessary to cite foreign and earlier examples of an analogous absence of more modern Moslem scruples in similar cases, it might be advantageous to point, among others, to the remarkable departure from the supposed absolute rule on the subject, instanced in the retention by the Arabs, for the first twenty years after their conquest of the country, of the Byzantine types of the money of Mauritania, extending not only to the use of the general device of the prototype, and the expression of Arabic names by means of Latin letters, but even to an acceptance of a but slightly modified form of the cross itself. It is to be observed, moreover, that this enduring instance of freedom from the prejudice above referred to, occurred at a period closely subsequent to the difference between the Khalíf Abdal Malik and the Greek Emperor, which, in A.D. 76, led to the first fabrication of pure Arabic money, when, if there had been the most remote feeling of objection to the use of symbols on the part of the then followers of Islam, it must have been expected to have shown itself with peculiar force. An interesting paper on this subject may be referred to in letter No. 5 of M. de Saulcy à M. Reinaud, *Journal Asiatique*, A.D. 1840.

² *Journ. Roy. As. Soc.*, No. XVII., p. 184.

There is considerable discrepancy observable in the statements of the various authors¹ of the history of the family of Ghazni in the recognition of the exact date of Abdal Rashid's succession; though the coins of the series under notice are insufficient to fix with precision when the event occurred, yet as they suffice to prove when it actually had taken place, they assist in dissipating errors which it might

¹ To obviate the confusion incident to detached notices, and to present at one view a detail of the various historical writers to whom reference is made in the present paper, the following summary of the several authorities quoted is here subjoined:—

1. The Biography of Masa'ud, the son of Mahmud of Ghazni, catalogued in the Royal Library, *Paris*, as the *Tárikh Masa'udi*, by Abul Fazl Mohammed bin Al Husén Al Biheki. The work contains a full and voluminous account of the reign of Masa'ud, interspersed with occasional digressions upon the occurrences of the day: it was chiefly written and finally completed after the accession of Ibrahim, 451 A.H. The writer also refers to his own *Tárikh Yamini*. Hají Khalfa has a notice of this author's compositions, to the following effect:—"Tárikh Al Subektigin, Historia magna Ghaznavidarum pluribus voluminibus comprehensa, Auctore Abu'l-fadhl Al Beihacki." The Paris MS. is of modern transcription (A.H. 1019), and, as far as the contents of European Public Libraries are known, it is believed to be unique. The existence of this MS. only became known to the author of the present notice after the major part of these sheets had been prepared for the press; and even then the time disposable for its examination only admitted of a partial perusal.

2. *Tabakát Násiri*, by Minháj bin Suráj Jurjání, dedicated to Násir al din Mahmud of Delhi. A.H. 658.

3. *Tárikh Moktasar al Daul*, by the Armenian Abul Faraj. Latest date, 683 A.H.

4. *Jámi al Tawárikh*, by Rashid al din, Vizír of Gázán Khán, and subsequently of Oljaitú Khán. A.H. 710.

5. *Tárikh Binákiti*, otherwise entitled *Rauzat alí al Albáb*, an Abridgment of the *Jámi al Tawárikh*, by Abú Solimán Fakhr al din Dáúd (vulg. *Binákiti*). A.H. 717.

6. The original of the *Annales Muslemici* of Abul Fedá of Hamát was written between 715 and 732 A.H.

7. *Tárikh Guzidah*, by Ahmed bin Abú Bekr Al Kaswini. 730 A.H.

8. *Rauzat al Safá*, by Mir Kháwand Sháh (otherwise Mirkhond), dedicated to Alí Shír, Vizír of Sultán Hussén. The author died in Khorásán, in 903 A.H.

9. *Khalásat al Akhbár*, an Abridgement of the *Rauzat al Safá*, 905 A.H.;

10. *Habib al Sair*, about 927 A.H., dedicated to Habib Ullah, Vizír of Ismaíl Shah Sufavi, King of Persia; both by Ghíáth al din bin Hamid al din, Khondemír.

11. *Jemál al din Abul Mahásan Yúsaf bin Taghrí Bardí* (Egypt). Middle of ninth century A.H.

12. *Tárikh Nigáristan*, by Ahmed bin Mohammed, Al Kaswini. Middle of tenth century A.H.

13. *Tabakát Akberi*, by Nizám al din Ahmed bin Mohammed Mokim, of Herát, written at Agra, in the time of Akber (about) 991 A.H.

14. *Tárikh al Jenábi*, by Abú Mohammed Mustafá (vulg. Al Jenábi). Latest date 997. The author died in 999 A.H.

15. *Mirát al Aleim*, by Bukhtáwur Khán. Time of Aurungzib.

16. *Tárikh Ferishtah*, (Bijápúr). A.H. 1018 = A.D. 1609.

otherwise have been somewhat difficult to rectify. Minháj al Suráj (the author of the *Tabakát Násiri*), Abúl Faraj, Abúl Fedá, and Rashíd al dín, unite in affirming that both Módúd's death and Abdal Rashíd's accession took place in the year 441 A.H. The three latter authorities, indeed, assume a direct succession, but the probably more accurately informed Minháj al Suráj allows an interval of two months for the joint reigns of Masaúd II. and Abúl Hasan Ali¹. The *Tárikh Guzidah* gives the year 441 A.H. (Rajab) as the date of the death of Módúd, and 443 for the accession of Abdal Rashíd, and these periods have been accepted with little variation by the authors of the *Rauzat al Safá*, *Habíb al Sair*, the *Khalásat al Akhbár*, and the *Tárikh Ferishtah*. The evidence derivable from coins would indicate that these historians are one and all, to a certain extent, incorrect in their determination of the epochs in question, inasmuch as the medal of Abdal Rashíd (No. 93) clearly displays the *written* numbers 440, thereby proving incontestably, that the prince, under whose auspices it was struck, had obtained full possession of regal honours some time in the year recorded. In thus approximately fixing the time of the accession of Abdal Rashíd, and in so doing ante-dating the period usually assigned for Módúd's death by at least *seven* months, some assistance might have been anticipated therefrom in the solution of another doubtful point, viz., the duration of the reign of this last-named prince. The averments of different historians on this head vary to the amount of no less than two years and ten months². Of course this discrepancy implies to a certain extent a corresponding difference of opinion as to the date of accession. There is, however, less variation in the assignment of this æra than might have been expected from the contradictions adverted to; the period of the decease of this monarch being now in a manner fixed, demands an acceptance of the testimony of those authors whose relation assimilates most nearly with the probabilities resulting from the facts available. The year above assigned as having witnessed Módúd's death, 440 A.H., placed in reference to even the earliest date proposed by any one of the writers whose conflicting assertions it is desirable to reconcile, does not admit of the possibility of his having reigned nine years. It becomes, therefore, necessary to ascertain how far the shorter period of seven years will meet the exigencies of the case. Here again, a weighty objection presents itself, inasmuch as the corroborative detail of contemporaneous events, and the means

¹ Or *بها الدولة علي* *Bahá al daulah Ali*, as he is called by the *Guzidah* and *Habíb al Sair*.

² *Násiri*, Abúl Faraj, *Jenábí*, *Tabakát Akberí*, and *Ferishtah*, nine years; Abúl Fedá, nine years and ten months; *Rauzat al Safá*, nine years and eleven months; *Tárikh Guzidah*, *Habíb al Sair*, and *Khalásat al Akhbár*, seven years.

of accurate knowledge possessed by the author of the *Tárikh Masaúdí*, scarcely admit a question as to the correctness of his statement, and this is to the effect that Mórdúd captured and killed his uncle Mohammed in Shabán, 432 A.H.¹ If this is to be taken as the actual date of accession, it leaves an interval to be filled up of eight years, more or less; the exact duration of the asserted seven years' sway, is thus manifestly unsupported by the evidence cited; it is true that, by ante-dating still more the epoch of the decease of Mórdúd, the use of the term seven years, or less than eight, might possibly be justified; but it must at the same time be admitted that there is no direct testimony to support any such solution of the matter at issue².

Whatever may be the correct estimate of the length of the reign of this Prince, the origin of the differences to be detected in the assertions of the historians above noted seems to be clearly explained by a casual observation to be found in the *Mirát al A'lem*; viz., that "Mórdúd reigned for seven years subsequent to the death of his uncle Mohammed, and in all nine years³." Hence it would appear that it was the practice among some writers to compute the commencement of Mórdúd's reign at an epoch much prior to his full accession, that is to say, from the time when he was first placed in charge of Balkh, &c., on his father's departure for Ghazni, in 431⁴, or

و امير مودود در ين شعبان كه شاه ملك خطبه بكر دانيد
[۴۳۲م] بدینور آمد و جنگ کرد و عمر را بگرفت با پسرانش و
كسانی كه با آن پادشاه یار بودند هلك را بكشت

Tárikh Masaúdí, Bibl. du Roi, Paris.

¹ M. De Guignes (ii. 177), in quoting from various authors at one and the same time, has placed himself in a difficulty in respect to this question. He takes Abúl Faraj's statement, which he cites as A.H. 433, for the date of Mohammed's second accession; then mentioning Mórdúd's death and quoting from Abúl Fedá, he states that this monarch died in 440, after a reign of nine years and ten months. The seven years actually adopted from date to date, as the duration of Mórdúd's reign, in which also must be included the brief sway of Mohammed, is thus, in the confusion of authorities, amplified by two years and ten months. Moreover, the quotations themselves are both incorrect; the printed texts of Abúl Faraj and Abúl Fedá, severally give 432 as the epoch of the revolt against Masaúd and the elevation of Mohammed [see p. 343 (Pococke, Oxon. 1643), and p. 132, vol. iii. (Reisk), respectively]. In like manner, the period of 440 will be seen in the printed text of the original to be 441 (see Abúl Fedá, iii. 132).

² سلطان مودود بن مسعود بعد از هلاك عم خویش مدت

هفت سال و بقولي نه سال بسلطنت قیام نموده *

Mirát al A'lem, No. 7657, Rich Collection, British Museum.

⁴ Shawál, 431. Abúl Fedá.

possibly from a period still earlier, as Ferishtah asserts that Módúd was invested with the "ensigns of royalty" some time previous to this occasion.

The next circumstance which is capable of elucidation from the coins of this series, although a matter of no particular weight, is a fit subject of remark, as showing the possible value of numismatic studies in historical investigations of greater importance. A single medal of Ferokhzád is adequate at this distance of time, and in the hands of a strange people, to decide with certainty what the authors of the *Guzidáh* and the *Jámi al Tawárikh*, writing with all the advantages incident to their positions, were unable to pronounce a correct opinion upon, viz., the parentage of the prince in question, who is here distinctly announced as "the son of Masaúd." (No. 97, &c.)

Another inquiry which has attracted much notice from the various authors whose evidence is extant, is the duration of the rule of Ibrahim. This difficulty, even in the absence of any direct medallion dates, is capable of solution from the collateral record borne by coins. Fortunately for the facility of present proof, the discussion of the question is much simplified by the circumstance of the debated point being, not up to what time the reign extended, but as to which of the two periods of thirty or forty-two years¹, is the correct representative of its total duration. All writers concede that one of these two given quantities is the true one: hence a settlement of the matter is reduced to the simple acceptance of one or the other. There seems to be little ground for hesitation in the admission that either the year 450 or 451 A.H., (probably the latter,) witnessed the accession of this Sultán. If thirty years be taken as the limit of his reign, Ibrahim should have ceased to rule in 480-481 A.H.; but as the coin, No. 125, exhibits the name of the Khalif Al Mostazher billah, as contemporary with Ibrahim, whose money it purports to be, and as this Khalif did not ascend his own pontifical throne till 487, it is clear that Ibrahim of Ghazni lived and ruled subsequent to this last epoch. The inference that he reigned his full forty-two years is, under the circumstances, sufficiently legitimate.

It remains to notice one more fact, illustrated by the money of the period,—that Bahrám Sháh held his kingdom under Sanjar, governor of Khorásán. Abúl Fedá refers* distinctly to this point, and even goes somewhat beyond what the coins of Bahrám (Nos. 142, 144, &c.)

¹ Date of Ibrahim's death, according to different authors: Násirí, 492; Táríkh Guzidáh, idem; Táríkh Binákítí, idem; Abúl Fedá, Mirkhond, and Jenábi, 481; Abúl Mahásan, 492; Ferishtah, doubtful!! De Guignes, 481.

* *ودخل سنجر غزنة واستولى عليها واخذ منها أموالا عظيمة*

altogether support, in respect to the mention of the recital in the Khutbah, and consequent inscription on the coinage, of the name of Sanjar's brother, Mohammed, the Seljûk emperor. The *Jâmi al Tawârikh*, more accurately, confines its assertion to the now affirmed recognition of Sanjar's supremacy alone¹. Mirkhond gives no information on the subject of this vassalage; and Ferishtah only alludes to it indirectly in noticing the original grant of the kingdom of Ghazni to Bahrâm by Sanjar on the occasion of the latter's defeat of Arslân Shâh. The medals of Khusrû Shâh (Nos. 148, 149) indicate that this feudal subjection extended to the early part at least of the reign of this, the succeeding king.

Adverting to the numerical amount of the Ghaznavi coins in the East India House Cabinet, some explanation is due, regarding the apparently limited result obtained in actual dates. But this deficiency is readily to be accounted for. It will be seen that in the silver money of the kingdom of Ghazni it was the custom to record both the date and place of coinage on margins forming the extreme edge of the piece. Two causes have combined in the present instance to render the inscriptions on these margins generally illegible. First, to judge from the specimens extant, the insufficient breadth of the planchet in itself could have afforded but little probability of securing a complete marginal legend on any given piece, the dies being usually larger than the surface of the metal to be impressed². Second, the coins of Mr.

وَقَرَّ السُّلْطَانَةُ لِبَهْرَامِشَاهِ بْنِ مَسْعُودٍ وَأَنَّ بِحَطَبٍ فِي مَمْلَكَتِهِ
لِلسُّلْطَانِ مُحَمَّدٍ ثُمَّ لِلْمَلِكِ سَنَجَرِ ثُمَّ لِلسُّلْطَانِ بَهْرَامِشَاهِ الْمَذْكُورِ

Abûl Fedâ, Ann. Mos., iii. 384.

و دیکر خطبه بنام سلطان سنجر کردند

Persian *Jâmi al Tawârikh*, British Museum, No. 7628.

² The following description of the process of coining, as in use at Delhi at a somewhat later period, probably represents pretty accurately the mode employed in the fabrication of the coins of the present series:—

"The Melter melts the refined plates of gold [silver, &c.], and casts them into round ingots.

"The Zerrâb [ضراب] cuts from round ingots, pieces of gold, silver, and copper of the size of the coin. * * * It is surprising, that in Iran and Turan they cannot cut these round pieces without an anvil [سندان] made on purpose; and in Hindoostan, the workman, without any such machine, performs this business with such exactness, that there is not the difference of a single hair.

"The Seal-engraver engraves the dies of coins on steel and such like metals.

"The Sickely places the round piece of metal between two dies [سکّه], and, by the strength of the Hammerer, both sides are stamped at one stroke." Gladwin's *Ayin i Akberî*, i. 15.

Masson's collection were gathered on the locale of their original issue and subsequent more immediate circulation, and unlike the reserved store of less-freely current foreign coin, or the choice specimens of a miser's hoard, they have, in the majority of instances, been inhumed in detail, apparently, after having been subject to an extensive series of successive transfers in the ordinary commerce of their day. The coins have suffered accordingly; and much of what was probably originally clear, is now often wholly obliterated.

The same causes have offered obstacles to the full examination of the geographical questions involved in a comprehensive decipherment of the names of the mint cities. There, however, seems to be less ground to regret this circumstance, as, judging from the names already identified, there is reason to suppose that, dating from the reign of Módúd, with the single exception of the produce of the city of Lahór, the monetary circulation of the empire was supplied solely from the mint of the capital. It is not proposed to enter into a lengthened examination of the positions and relative importance of the different cities recorded on these coins. They are sufficiently in accordance with accepted history to require but little separate notice; where any difficulty in regard to due identification suggests itself, full geographical references are appended in the notes pertaining to the coin on which the name first occurs.

In the detailed enumeration of these cities, the absence of the name of Kábul, looking to its magnitude and local importance, might be noticed as somewhat singular; but it would seem, from the limited numismatic evidence at present available, as if Ferwán, in the first instance, and subsequently Ghazní, had satisfied the monetary wants of the entire Hill country in which they were situated. The political value of the position of the former, in reference to the Sámání possessions immediately to the northward, together with its advantageous proximity to the silver mines of Punjhir, may probably have first influenced the adoption of Ferwán as a leading mint city, in which respect it would seem to have superseded the functions of Punjhir itself, which was at one time a place of coinage of the Emperors of Bokhárá¹. By the time Mahmúd had ascended the throne, the regal city of Ghazní may be supposed to have risen to a sufficiently elevated position as a capital to do away with the necessity of the services of a second mint in the circumjacent territory.

Though not strictly within the limits of the prominent subject under review, yet, as a matter intimately connected with the rise of

¹ بنجهر. See Coins, Nos. *75 (A.H. 294) and *133 (A.H. 302), Fræhn's Recensio.

the Moslem power in an integral portion of the Ghaznavi dominions, it may be useful in regard to the closely previous history of Kábul itself, to examine briefly the narrations of the contemporaneous as

¹ In citing the subjoined extracts from different geographical authors, it will be useful to premise the dates at which these writers severally flourished, as without full advertence to this particular, many of their assertions regarding the state of backwardness or advancement of the various localities described may appear inconsistent, and even conflicting.

In judging also of the credibility of the more modern geographers, close attention must be paid to discriminate between the original observations of the author himself and the incorporated transcripts from earlier authorities: these last are often acknowledged, but when not admitted to be quotations, are manifestly liable to mislead.

The earliest production to which it is necessary to refer, is the Arabic original of the Persian MS. translated by Ouseley, and published by him in the year 1800, as "The Oriental Geography of Ebn Haukal." Ouseley's MS. was at that time supposed to be a Persian version of Ibn Haukul's Arabic *Musálik wa Mumálik*; intermediately, the text in question has been attributed by Uylenbroek to Ibn Khordadbah, whose original composition was supposed to bear a similar title, viz., *المساالك الى الممالك* or *كتاب المسالك والممالك*. Gildemeister has, however,

determined that "Istakhri *ابو اسحق الفارسي الاصطخري* auctor libri *climatum* *كتاب الاقاليم*, qui inter annos 900 et 925 Chr. scripsit. Sindiam inuisit ejusque terræ tabulam delineavit. Editus est ejus liber ex versione Persica in Anglicam linguam translatus ab Ouseleyo." (*Scriptorum Arabum De Rebus Indiciis*, p. 76.) Møller also, the Editor of the lithographed facsimile of the original Arabic text of Istakhri, testifies that "Idem est opus geographicum, quod vir cel. W. Ouseley in Anglicum sermonem translatum anno 1800 hoc nomine 'The Oriental Geography, &c.,' Londini edidit;" and he adds, regarding the date of the composition itself, "Inde apertum est, Abu Ishakum annum 303 inter et annum 307 vel 309 H. (= 915—921 p. Chr.) opus suum geographicum confecisse." (*Liber Climatum, &c.*, J. H. Møller, Gothæ, 1829, p. 22.)

Ibn Haukul began his travels in 331 A.H. "scientiæ cupiditate ductus longis itineribus fere omnes terras Muslimicas inuisit, ex quibus redux sub annum 366 (inc. 29 Aug., 976) opus suum geographicum *كتاب المسالك والممالك* inscriptum concinnavit ita, ut id Içthakhrii libro quasi fundamento superstrueret suis observationibus aucto et perfecto." (Gilde., p. 78.)

In like manner, Møller observes—"Diserte igitur Ibn Haukalides unice ad opus Abu Ishaki el faresii se applicasse, ejusque formam et expositionem sequutum esse profitetur, ita ut Ibn Haukalidis opus non nisi altera sit auctor et emendator Abu Ishaki operis editio. (p. 4.) Ibn Haukalidem opus suum anno demum 366—367 H. (= 976—977 p. Chr.) ex itineribus suis, quæ anno 331 H. (= 942 p. Chr.) ingressus erat reducem composuisse, cujus rei nullam clarissimi Uylenbroekii sagacitas reliquit dubitationem." (Møller, p. 22.)

Albirûnî's *Kânûn* is the next in order of antiquity; the exact epoch of its completion is not known, but an approximate estimate may be formed from the

well as the more modern writers who refer to its conquest by the Mohammedans, as it is by no means clear from their varied assertions

fact of the author's death having occurred shortly subsequent to 430 A.H. = 1038—39 A.D.

Edrisi's work received its finishing stroke in Shawál, 548 A.H. = 1154 A.D.

Kaswíuf (Zakaria bin Mohammed bin Mahmúd), the author of the *Athár al belád*, died in 674 A.H. = 1275 A.D.

And, lastly, Abúl Fedá concluded his geographical compilation (*Takwím al Baladán*) in 721 A.H. = 1321 A.D.

وكابل لها قهندز موصوف بالتخصن واليه طريق واحد وفيها
المسلمون ولها الرض بها الكفار من الهند ويزعمون ان الشاه
لايستخت الملك الا اذا عقد له الملك بكابل

(*Liber Climatum Auctore El Issthaehri*, J. H. Møller, Gothæ, p. 110.)

The sentence regarding the inhabitants of Kábul appears in the following form in the Persian *Mesálik wa Memálik*.

كابل قهندزي دارد * * * قهندز مسلمان دارند و
رض هندوان كافر دارند و گویند كه شاه &c.
(Persian MS. *East India House*.)

"Kábul is a town with a very strong castle, accessible only by one road: this is in the hands of the Mussulmans; but the town belongs to the infidel Indians. They say," &c. (*Ouseley's Translation*, p. 226.)

Ibn Haukal follows Istakhrí with sufficient precision in the main point of the occupancy of the town and castle; but he seems, intentionally or otherwise, to have made the *الكفار واليهود* into *الكفار من الهند*.

وكابل لها قهندز موصوف بالتخصن واليه طريق واحد وفيها
المسلمون ولها رض فيه الكفار واليهود ويزعمون &c.
Ibn Haukal. Bodleian Library, No. 538, Hunt.

Kaswíuf does not throw any new light upon this subject, his version of the matter being much to the same purport as the following *mis-quotation* of Ibn Haukal by Abúl Fedá, where it will be seen that the nice distinction of the tenure of the castle by the Mohammedans, while the Hindús still occupied the town, is entirely lost sight of.

Judging from the French translation (*Géographie D'Edrisi*, par M. Amédée Jaubert, pp. 182, 183; see also p. 459), the passage in Edrisi, corresponding with the first part of the above quotation, appears to be somewhat confused, and a simultaneous reference to the city of Kandahar, is strangely mixed up with many local details, which manifestly apply to the town of Kábul.

قال ابن حوقل وكابل من عمل باميان وفيها المسلمون وكفار

at what exact period the city first passed from the hands of its ancient masters. Leaving unnoticed the early attacks of the generals of the first Khalifs, the wars of Hejáj, and even the conquests of Amín', which scarcely affected the permanent independence of the monarchy, the explicit statements of the Tabakát Násirí², and the Rauzat al

الهنود ويزعم الهنود ان الملك وهو الشاه لا يستحق الشاهية دون
ان يعتقد له الملك في كابل * * * قال في القانون قلعة
كابل مستقر ملوك الاتراك كانوا ثم المبراهمة * * * وكانت
من تغور المسلمين في وجوه الهند وفي غربيها مدينة غزنة
(Géographie D'Aboulfeda, Texte Arabe, par MM. Reinaud et De Slane,
Paris, 1843, p. 449.)

"Ibn Haukul said: Kábul is in the jurisdiction of Bámfán, and in it are Moslems and infidel Hindús. The Hindús are of opinion that the King, who is the Sháh, is not rightly entitled to the dignity of Sháh, unless the sovereignty be covenanted to him in Kábul. It is said in the Kánún (Albírúní), that the Castle of Kábul was the residence of (the) *Princes of the Túrks, then of the Bráhmans* * * * it is one of the frontiers of the Moslems towards India: to the west of it also is the city of Ghazní."

Before taking leave of the geographical authors who illustrate the various subjects connected with the age immediately preceding that to which the present paper refers, it is desirable to attract the attention of the curious in such matters to the valuable but little known MS. of Ibn Khordadbah, in the Bodleian Library, which contains much miscellaneous information regarding India and Central Asia ;

عبيد الله بن by كتاب المسالك في صفة الارض the work is entitled

عبد الله بن خردادبه. The Oxford MS. was engrossed in 630 A.H. Ibn Khordadbah died in 300 A.H. (= 912 A.D.); his compositions are largely praised, and were extensively used by Masaúdí, 332 A.H. (Vide Meadows of Gold, &c., Oriental Translation Fund Edition.)

¹ "In the year 107, under the Khalifat of Hesham, the son of Abdulmullick, his Governor of Khorasan, Amcen, the son of Abdallah Casheery, conquered Ghour, Ghurgistan, and Nemoz of Cabul. From that time, under the Khalifs of the Houses of Ommiah and Abbas, these provinces continued to be dependent upon Khorasan." Gladwin's Ayin f Akberí, ii. 209.

² الاول يعقوب الليث * * * و از انجا بجانب طخارستان و
بلخ آمد و بكرفت و از انجا باز كشت بجانب كابل آمد و

ان فتح در شهر سنه ست و خمسين و مائتين بود

MS. Tabakát Násirí. East India House.

Safá', show that Kábul was completely subjugated, in the middle of the third century of the Hijrah, by Yakúb Lîth, the first of the Sofárians of Sejistán.

Istakhrí, writing early in the fourth century of the Hijrah (303 to 309), notices the citadel of Kábul as being in the hands of the Mohammedans, the town being still occupied by the Hindús, and he goes on to add that the King is not entitled to the sovereignty unless it be covenanted to him at Kábul; both the one and the other expression implying that the king, to whom the latter sentence refers, did not reside at Kábul, his castle being in the occupancy of people of another race, and the very fact of the necessity of his coming to Kábul for inauguration, evidencing generally that he held his court in some other city. Ibn Haukul, in reproducing almost verbatim the exact expressions of Istakhrí, gives additional authenticity to the original text, which he recognises as the basis of his own work, appending thereto such observations as the progress of time and his own more extended knowledge enabled him to supply*.

Albirúni's averment, in the Kánún, which has been preserved

ويعتوب از فارس مراجعت کرده منازل قطع نموده ببلخ
رسید و انجا بالشكر کران متوجه کابل شد و کابل را در تحت
تصرف آورده حاکم آن ولایت اسیر و دستگیر گشت و بعد
از آن بهرات رفت و بر آن دیار مستولی گشت

MS. Rauzat al Safá, Royal Asiatic Society, No. 43.

* For instance, the passage which should correspond with the text of Istakhrí, p. 110, line 7, Möller, and which is translated from the Persian version by Ouseley, p. 225, last line, and two first lines of 226, runs thus in Ibn Haukal:—

ولیس فی هذه النواحي والمدن التي فی نواحي بلخ کلاها
مال ولا تجارة اکثر من غزنة لانها فرضة الهند وان كانت قد
تغيرت فی سنة خمس وخمسين وثلاثماية

And among his many additional observations on Kábul, he in one place thus expresses himself:—

والذى شاهدت دون ذلك باسباب جرت من الغتن
بدخول البتکين والخلف بينه وبين الملوك المجاورين

The few passages cited, in the present paper, from the Oxford MS. of Ibn Haukal have been carefully collated with a copy of the *Leyden* MS. of that author in the possession of M. Reinaud.

by Abúl Fedá, is strictly consistent with his assertions in the *Tárikh Hind*; but at open variance with the deposition of Istakhrí; so much so, that it is difficult to reconcile the obvious discrepancies. If Istakhrí be correct, the castle of Kábul was in the possession of the Moslems in the early part of the fourth century of the Hijrah; it had possibly remained so from the time of its capture by Yakúb Lith. Albírúní's mention of its being the residence of the Túrks, and subsequently of the Brahman Kings, would appear to indicate, that, however much of continuity there may have been in its occupancy by the royal line of the former race, and whether they were the parties losing and recovering it, or not, one fact is clear, that the Brahmans, as well as the Túrks, once possessed it. Albírúní's position in the suite of Mahmúd of Ghazní, and his consequent opportunities of obtaining precise information on the spot, to the closely preceding history of which his observations refer, together with his admitted knowledge of the language of the country itself, render his evidence on this point unassailable. Recognizing this, and at the same time holding deserved confidence in the accuracy of Istakhrí, who, it is to be noted, was also an original observer, the apparently conflicting statements are explicable only by concluding that Kábul having once been subdued by the Moslems, was recovered by the indigenous rulers some time after the visit of Istakhrí. This may have been effected by the Túrks; but it is more probable that the Brahmans recaptured the city, as, on attaining supremacy, and speedily becoming a powerful and conquering dynasty, and having also in view the prestige attaching to the ancient metropolis, which has formed the subject of remark of the Mohammedan authors now cited, their early endeavours would naturally be directed to the re-acquisition of so desirable a possession.

In examining the correspondence of the different epochs, it will be seen that the period which directly succeeds the date of Istakhrí's observations, accords with sufficient exactitude with the conclusions already arrived at from indirect testimony as to the date of the subversion of the Túrks, and the rise of the Brahman dynasty¹. It may be objected that the wording of the sentence of the Kánún above referred to, might be taken to mean that the Brahman occupation of the Castle of Kábul was direct, as was their supercession of the Túrks Kings; but this can scarcely be said to be the sole and necessary sense of the terms employed.

Before concluding these preliminary observations, it may be requisite to advert concisely to an important element of any numismatic system—the monetary standard. The monuments at command, whence

¹ Journ. Roy. As. Soc., No. XVII., p. 179.

all inferences on this head must be drawn, though numerically ample, are, as has been already remarked, in a generally imperfect state of preservation, arising not so much from any direct injuries incident to their age, as from a necessary detrition consequent upon a prolonged circulation; hence, any attempt at an adjudication of the original mint weights, must be founded less on any extended average, than on a comparatively limited number of selected specimens. It will tend to disembarass the inquiry of much of its apparent complexity, to reject all advertence to provincial coins, and to confine the attention to the produce of the mints more directly dependent on the seat of government, as these will manifestly offer a more accurate criterion of the Imperial standard, than the palpably varying currencies of the several departmental governments.

In the unsatisfactory state of the materials which are to form the more immediate proofs in the present investigation, great aid may be anticipated from an approximate identification of the monetary system upon which the Ghaznaví currency was founded. Two most obvious sources present themselves for selection—the system of the Sámánís, from whose court the newly-made monarchs took their rise; or that of the Brahmans, to whose kingdom they succeeded¹. The weights of the Bokhárá moneys have not been very accurately ascertained. Marsden, however, after deciding upon the standard of the coins of the Khalífs as averaging severally—gold, 65·6 grains; silver, 45 grains,—goes on to observe, that the Sámání dirhems appear to have been slightly heavier than the corresponding coins of the Khalífs; and his own published specimens of these pieces—thirteen in number—show an average weight of 45·30; the highest weight of any single coin being 49·5 grains. If these last figures are to be taken as the accurate representatives of the standard of the Bokhárá silver coinage, it would seem to have been too light to have stood as an exemplar for the money of Ghazní, as a cursory glance at the weights noted with each coin now described will discover numerous silver pieces of 51, many of 52, and some as high as 55 grains. The most ancient Indian coins known, which consist of “small flattened bits of silver, stamped

¹ As far as can be ascertained from the numismatic records they have left behind them, the currency of the Brahmans would seem to have formed a very large proportion of the circulating medium of the surrounding hills. It is to be noted also, *en passant*, that the precise Dynasty that ruled at Ghazní at the time of its capture by Alptegín has not yet been identified, but judging from Istakhrí's statement (Ouseley's *Orient. Geog.*, p. 208), the future capital of the empire of Mahmúd was a place of but small importance in the early part of the fourth century of the Hijera.

at random with punches," the supposed "marks of successive dynasties authenticating the currency," average in weight 50 grains¹; the old Varāha, a frequent and widely-spread species of silver coin, also averages 50 grains²; and, finally, the Rājput, or what are now known to be Kābul Brahmanical silver pieces, average *over* 50 grains³, and appear, from their direct connexion and close approximation in weight, to have served as the true models upon which the Ghaznavi money was based⁴, and this inference receives additional confirmation from the fact of an apparent attempt at an assimilation, observable in the outline, form, and shape of the moneys of the preceding and succeeding dynasties.

All reference to the gold coinage of the House of Ghazni has hitherto been avoided, as there is no known gold piece of the Brahman Kings of Kābul, whereon to found a comparison; indeed, it would seem as if the currency of this metal, if existing at all, in the form of national coins, in the Hill dominion of this race, must have been very closely limited⁵. Moreover, singular to say, among the many gold medals of Mahmūd and his immediate successors, struck in various parts of the extensive empire which owned their sway, there is not a single metropolitan gold coin in Mr. Masson's collection that dates prior to the reign of Mūdūd. These and the succeeding extant medals of this metal, like the provincial coins of Nishāpūr⁶, &c., in their extraordinary variation in weight, offer serious obstacles to any satisfactory identification of the *intentional* standard. The Ghazni gold coins, on a rough estimate, may be inferred to have had a proposed average weight of about 65 or 66 grains⁷, and to have been modelled, in point of form, upon Mahmūd's early Nishāpūr Dinārs, which he first issued while still only a Governor for the Sāmānīs⁸.

¹ Prinsep, Jour. As. Soc. Bengal, Vol. IV. p. 627 (50 grains, or the tank of 3 māshas.)

² Idem, p. 671.

³ Idem, 677.

⁴ There are some unaccountable exceptions to any possible rule of even partially equivalent weights, as, for instance, No. 65. The silver coin, No. 37, which weighs 75 grains, may possibly have had an original mint value of 1½ Ghazni Dirhems.

⁵ "The Unit of the Hindū system [India] was of gold, and the old specimens found are of 60 or 120 grains in weight." Prinsep's Useful Tables, p. 15.

⁶ The Nishāpūr gold coins of Mahmūd, Nos. 8, 9, 10, and 12, average 68·4 grains. No. 9 differs in weight from No. 10 as much as 20·1 grains. Mas'ūd's Coin, No. 58, and three other similar Nishāpūr pieces, the latter actually the produce of the *same* dies, average 64·85 grains; but vary in different specimens to the extent of 23·2 grains.

⁷ Nos. 77, 78, 93, and 98, average 65 grains.

⁸ The Cabinets in the British Museum, amid an ample series of Sāmāni silver

The copper currency would appear, from its general characteristics, and the weights of the better specimens, to have been intended to correspond with the silver currency. It will be seen that brass was occasionally made use of for coinage, though probably only in lieu of the accustomed copper; but the minute silver coins of 5·25 and 5·50 grains (Nos. 74, 103) must have greatly superseded the necessity for an extensive copper currency. The mixed silver and copper, or billon, coinage of the Punjab may be assumed to have been continued, in point of weight and value, on the old Hindú standard.

A few words seem to be required to introduce to the notice of the reader an item of occasional consequence in numismatic investigations, the monograms and mint marks. In the present instance, it may be sufficient to remark that the former present but few notable attributes, and that their range is limited to the following unimportant varieties:—

1. Words expressive of some excellence, such as عدل Justice (Just?); فتح Victory, &c.

coins, contain only five specimens of the gold coinage of the Monarchs of this House, and these are, without exception, the produce of the Nishápúr mint; their weights are as follows:—A.H. 346, 66·4 grains; A.H. 365, 62·0 grains; A.H. 376, 75·0 grains; and A.H. 384, two specimens, 54·5 and 48·0 respectively.

¹ It seems probable, from the frequent and, at times, almost uniform use of the word عدل on the dies of Kufic Coins, that its employment was designed to refer to the integral value of the piece to be impressed, and, as such, that it should be read as عدل^١ *Just*, and not as عدل^٢ *Justice*. The appearance of other distinct substantives, such as ظفر, فتح, which occasionally take the place of عدل—though these also may be taken to refer, less directly perhaps, to the Coins so inscribed—certainly militates against the entire conclusiveness of this suggestion; but, on the other hand, the early history of Arab money, and the subsequent numismatic employment of the word عدل and its derivatives, tend to show that the present may very fairly be admitted to be an open question.

The earliest coinage of copper money under the Arabs (*ante*, A.H. 76), or rather the but slightly-modified adaptation by the followers of Mohammed of the existing currency of the Syrian provinces of the Byzantine Empire, in which are associated Arabic words in conjunction with the old devices and partially retained Greek legends, shows that the probably initiatory application of the Arabic alphabet to these Coins was employed to denote simply the place of issue and the full and fair measure of the value of the piece; the one conveyed by the curt inscription of the name of the mint city, the other in the record of either of the following

2. Abbreviations of titles, as *ناصرى بهمينى* &c.

3. The names of the Arabic months, *معرم رجب* &c., referring possibly to the month in which the piece was struck.

4. The designation of various cities of the empire, such as *فروار* &c. It does not appear quite clear what may be the intent of these last superscriptions, as they are found on coins fabricated in cities *other* than the town whose name is expressed by the monogram.

words: *جائزى* *current, lawful*; *طيب* *good*; *واف* *full (weight)*. Occasionally the Arabic words are used in direct reference to, and correspondence with, the customary Greek word *KAAON*, to be found on the opposite surface of one and the same Coin, evidencing thereby their meaning—long unknown—as well as their use and origin. (M. de Sauley, *Journal Asiatique*, 1839; see also Marsden, Pl. XVII., Nos. CCCIV., CCCII., and Nos. CCXCVI., CCXCVIII.)

The primary examples of the inscription of *عدل* are noticed in Fréhn's comprehensive *Recensio Numorum Muhamedanorum*, as discovered on certain Bokhárá copper Coins of the Khalifs—A.H. 185, 190, and 209—which may be supposed, from the tenor of the legend, and the circumstances under which they were struck, to have required some unusual authentication; thence the use of the word may be traced as of constant recurrence on the medals of the Sámánis, whence it must have found its way to the anomalous position it is seen to hold on the Nágari Coins of the Hindú Kings of Kábul (*Journ. Roy. As. Soc.*, No. XVII., p. 187).

Whatever may have been the previously accepted signification of this monogram, its adoption in this case admits of but one explanation, namely, that it was intended to attest the current value of the coinage thus marked. Had it been the object of the Kábul Monarchs in any way to refer to their own justice, or to equity in the abstract, as a virtue to be inculcated in the every-day transactions of those who were to use this money, the monogrammatic word would have been put forward in a form and character intelligible to those who were expected to profit either by one or the other—the subjects of the Sovereign with whose device it was thus identified—and not, as is here seen, in the superscription of an isolated word in a strange language, the very letters of which the native die-engravers were scarce able to imitate; whereas, in adopting the attestation mark of his neighbours, the Ruler of the day may well have proposed to himself to ensure the free circulation of his own money, if not in the adjacent dominions, still, unobstructed by undue depreciation in the marts and bazaars of the conterminal cities.

For the after adaptation of the import of *عدل*, it may be sufficient to refer generally to its frequent appearance on Coins authoritatively passed into circulation in a country for whose express use they were not in the first instance designed. The currency marks in these cases were given by a subsequent *punch* impression, and the adjective meaning of *عدل*, the most common of these stamp words, is indirectly attested by the oft-recurring use of the nearly analogous

The single letters, which are found occupying any convenient corner of the area, are usually held to be mere mint marks, and seem to import little or nothing calling for extended observation¹.

contre-marque ^{رائج} *current* (Fræhn, pp. 463, 499); more rarely is to be seen the punch-mark of ^{ظفر} *victory*, which, though convertible as ^{ظفر} *victorious*, may be accepted as a substantive denoting perchance the acquisitions of *victory*, in the same way that the original die use of this word and its synonyme ^{فتح} *فتح* may be supposed to have referred to a similar means of attainment of the component materials, or to have conveyed the less direct allusion, implied in the mere commemorative record of a recent conquest.

The ^{عدل} *عدل* is also often conjoined in these second impressions with the name of the Monarch who wishes to stamp the authenticity of the medal.]. (See Numismatic Chronicle, Coin of Humáyún, Article "Patán Kings of Delhi," 1847.)

And, lastly, the term seems so to have passed into mint *parlance*, that it is to be seen as ^{عديلي} *عديلي* and ^{فلس عديلي} *فلس عديلي* (Fræhn's Recensio, pp. 431, 432) on the moneys of the descendants of Timúr; and by Mohammed Tughlak of Delhi the word ^{العديلي} *العديلي* is applied as the direct name of a novel species of Coin introduced by himself. (Num. Chron., 1847.)

¹ Professor Fræhn at one time advocated the opinion that the isolated Kufic letter or letters ^س *س* ^د *د* ^{را} *را and ^ل *ل* occasionally to be seen on ancient Mohammedan Coins, were intended to denote the month in which the pieces thus marked were struck (Fræhn, Prol, i., 15), these being supposed respectively to stand for the initial letters of Jumád al Awal, Shabán, Zí'l Hajjah, Rabí al Awal, and ^ل *ل* for the final letter and representative of Shawál. Setting aside the admittedly unsatisfactory character of this theory, its application to the present series is clearly shown to be inadmissible, by the fact of the occurrence of one of these supposed initial indices ^س *س* in conjunction with other single consonants, which might also stand for the first letter of the name of a month, as in No. 3; but, in addition to this, the same ^س *س* is seen on three several Coins, Nos. 84, 85, 86, in association with the full names of three distinct and varying Mohammedan months.*

TABLE I.—*The Ghaznavi Dynasty, and the cotemporary Khalifs.*

Khalifs of Baghdád.	Accepted Dates of Accession.			Kings of Ghazni.	Notices of various Dates assigned by different Authorities.
	A.H.	A.H.	A.D.		
Al Mut'ih Illah Abd., Z'l' Kadah, 363	334				
		350	961	Alptegín	Revolt, 350, Rauzat al Safá.
Al Tá'ih Illah Deposed by Bahá al daulah, (Shabán) 381	363			Ishak	Alptegín's death, doubtful. See note, p. 298. Abú Ishak "Ibrahim," Ibn Haukal.
		366	976	Sabuktagín	
		367	977		
Al Kádír billah Died, Z'l' Hajah, 422	381			Ismá'il	Sabuktagín's death, 386, Násirí, Jenábi; 387, Abú Faraj; 387 (Shabán), Rauzat al Safá, Abú Fedá, Khalásat al Akhbár.
		387	997		
		388	998	Mahmúd	Entitled Seif al daulah, 384; takes posses- sion of Ghazni, Rabí al Awal, 389; becomes independent, 389.—Various authorities.
		421	1030	Mohammed	Mahmúd's death, Rabí al A'khír, 421, Abú Fedá, Khalásat al Akhbár.—See note to Coins 50, 51, &c.
		421	1030	Masaúd	Mohammed's 1st reign, 7 months, Násirí. Masaúd's accession, 422, Násirí; 421 (3rd Shawál), Rauzat al Safá, Khalásat al Akhbár.
Al Káim beamerillah ... Died, 13 Shabán, 467	422			Mohammed	Rebellion against Masaúd, 432 (Rabí al A'khír), Abú Fedá; Mohammed's restora- tion, 432, Násirí, Abú Faraj; 432 (Jumád al Awal), Akberí; 433, Habib al Saír; 433 (Jumád al Awal), Guzidah.
		432	1040-1		
		432	1041	Módúd	Mohammed's 2nd reign, 4 months, Násirí. Módúd's accession, 432 (Shabán), Masaúd; 432, Násirí, Abú Faraj. Entry into Ghazni. 432 (3rd Shabán), Abú Fedá. Accession, 434, Guzidah; 433, Khalásat al Akhbár, Ferishtah.
		440	1048	Masaúd II.....	Módúd's death, 441, Násirí, Abú Faraj; 441 (Rajab), Abú Fedá, Guzidah, Rauzat al Safá, Khalásat al Akhbár, Habib al Saír.
		440	1048	Abú Hasan Ali <i>Bahá al daulah</i>	Masaúd II. and Abú Hasan Ali, length of reign, jointly, 2 months, Násirí. Masaúd II., 1 month, Guzidah, Habib al Saír; 5 days, Tabakát Akberí; 6 days, Ferishtah. Abú Hasan Ali, length of reign, 2 years, Gu- zidah, Khalásat al Akhbár; nearly 1 year, Habib al Saír; 1 month, Tabakát Akberí.
		440	1048	Abdal Rashíd	Accession, 440, fixed from Coins; 441, Násirí, Abú Faraj, Abú Fedá; 443, Guzidah, Kha- lásat al Akhbár.
		444	1052	Toghral	444, Abú Fedá.
		444	1052	Ferokhzád	Length of Toghrál's rule, 40 days, Násirí, Khalásat al Akhbár, &c. Ferokhzád's ac- cession, 443, Z'l' Kadah, Násirí.
		451	1059	Ibrahim	Accession, 451, Táríkh Masnáúí, Násirí, Abú Fedá, Jenábi; 450, Guzidah, &c.
Al Moktadí beamerillah Died, 15 Muharrim, 487 Al Mostazher billah ... Died, 16 Rabí Akhír, 512	457				
	487				
		492	1099	Masaúd III.	Ibrahim's death, 492, fixed from Coins, Ná- sirí, Guzidah, Abú Muhámmad; 481, Abú Fedá, Rauzat al Safá. See p. 280.
		508	1114	Shírzád	Guzidah, Jenábi, &c.
		509	1115	Arslán	
Al Mostarshid billah ... Killed, 17 Z'l' Kadah, 529 Al Rúshid billah	512	512	1118	Bahrám	Accession, 509, Násirí, Guzidah, &c. Capture and sack of Ghazni by Alá al dín Jehánsóz, 547.
	529				
Al Moktafi beamerillah Inaug., 12 Z'l' Hajah, 530	530				
		547	1152	Khusrú	Accession, 552, Násirí; 544, Guzidah; 549, or 550, Abú Fedá; 547, Akberí.
Al Mostanfjed billah ...	555	555	1160	Khusrú Malik....	Khusrú Malik finally dispossessed of Ghazni by the Ghoríans, 567, Ferishtah; forced to surrender at Lahór, 565, Rauzat al Safá; 563, Akberí; 562, Ferishtah.

The monthly dates in
this column are taken
from Abú Faraj

It has been usual to consider as the Obverse of pure Moham-medan Coins that surface of the medal which bears the formulæ of الله اكبر &c.; this rule will be seen to have been adhered to, where circumstances would permit, in the following description of the Coins of Ghazni; but it is necessary to notice that, although the European custom of placing the Obverse or its representative on the left hand has been complied with generally in the engravings, it has been found necessary to reverse the usual practice in the printed transcript of the legends of the medals, as the nature of the language employed—being written from right to left—and the parallel juxtaposition of the contents of the Obverse and Reverse—which in many instances are intended to be run one into the other—rendered this arrangement almost imperative. It will be seen, however, that this has not in all cases sufficed to accomplish the end in view, as the die-cutters seem at times to have disregarded all attempts at uniformity, and to have considered their task fulfilled in the mere insertion of a given number of words, without much regard to the order in which they were required to be placed.

The type lines, which are occasionally to be found above the Arabic legends, are intended to mark that part of the word or sentence that is clearly legible, in contradistinction to what may be either doubtful or, in some cases, actually illegible. They have been adopted as less unsightly in their association with the type, and more consonant with Oriental practice than the brackets in use among Western nations to indicate restored passages.

It is to be observed that Roman numerals have been attached to those Coins of which engravings are to be found in the plates.

Table I. has been placed in its present position as being properly introductory in showing the order of succession of the Kings of the Dynasty and the several contemporary Khalifs. Tables II. and III., giving the summary of the dates and mint cities, are inserted at the conclusion of the description of the Coins which have furnished the results indicated.

DETAIL OF THE COINS.

ALPTEGIN.

No. 1.

Silver. Anderábeh? 347 A.H. Fræhn, Nov. Symb., p. 15.

REV.	OBR.
<p>لا محمّد رسول الله عبد الملك البتكين وفتح قريب</p>	<p>لا الله الا الله وحده لا شريك له نصر من الله</p>
<p>Marg. محمّد رسول الله ارسله بالحدي ودين الحق ليظهره علي الدين كله ولو كره المشركون</p>	<p>Marg. بسم الله ضرب هذا الدرهم باندرا به سنة سبع واربعين وثلاثماية مائة</p>

THE following coins are noticed in this place as probably deriving their origin from a mint under the control of Alptegin; there are many arguments in favour of this classification, though it is not definitively adopted, as the pieces are wanting in the distinctive name of the chief in question, and the assignment now proposed is perhaps at variance with the requirements resulting from the acceptance of the reading of a medal, presenting many identical peculiarities given by Professor Fræhn, whose description of the coin is reproduced below.

It will be seen that the St. Petersburg Professor discerns the name of Bokhárá, as the place of mintage of the coin referred to, which identification, if correct, is slightly adverse to the attribution at present suggested: however, without directly impugning the decipherment

adopted by Professor Fræhn, the presumptions in support of the proposition above advanced may be briefly enumerated.

The first coin of the class now cited (letter A) has been assigned to Abdal Malik, the sixth Sámání; that it was struck during his reign, and under his acknowledged auspices, there can be little doubt, but, as will appear from other specimens of analogous mintages, probably either in honour, or under the immediate influence, of an exalted officer of the State, if not actually *in* one of the chief cities of a provincial governor.

It is to be premised in entering on this discussion, that the quotation of نصر من الله وفتح قريب², which occupies the prominent portion of the area of one face of the coin, and will be seen to form the distinctive mark of the present series, is found on *none* of the other coins of any of the three several Emperors, whose names are recorded on the opposite surface of the medals now described. This peculiarity would in itself imply that the coins thus emblazoned, were separated from the other monies of these Princes, on account of some local or political cause hitherto unexplained, and were there no other unusual facts observable in regard to these pieces, this alone would induce an inquiry as to the possible design which originated this want of uniformity.

The first step in the present examination is, to fix with as much

¹ With a view to avoid textual recapitulation, and future references to the original authorities, a detail list of the Sámání Monarchs is here annexed:—

				Accession.	
				A.H.	
1.	Nasr bin Ahmed	-	-	261	
2.	Ismail bin Ahmed	-	-	279	
3.	Ahmed bin Ismail	-	-	295	<i>Safar</i> , Khalásat al Akhbár.
4.	Nasr bin Ahmed	-	-	301	<i>Jumád al A'khir</i> , idem.
5.	Nuh bin Nasr	-	-	331	<i>Rajab</i> , idem.
6.	Abdal Malik bin Nuh	-	-	343	<i>Rabí al A'khir</i> , Abul Faraj and Abul Fedá.
7.	Mansur bin Nuh I.	-	-	350	<i>Shawál</i> .
8.	Nuh bin Mansur	-	-	366	Abul Faraj and Abul Fedá; 365 <i>Rajab</i> , Khalásat al Akhbár.
9.	Mansur bin Nuh II.	-	-	387	<i>Rajab</i> , Abul Fedá and Khalásat al Akhbár.
10.	Abdal Malik bin Nuh	-	-	389	<i>Safar</i> , Khalásat al Akhbár.
	Eilek Khan enters Bokhárá	-	-	389	10 <i>Zí'l Kadh</i> , Násirí, &c.
11.	Ismail bin Nuh (Müntaser), killed in Rabí al Awal	-	-	395	Khalásat al Akhbár.

The months given generally indicate the date of the death of the preceding monarch, and do not always so accurately represent the time of the inauguration of the successor.

² "Assistance from God, and speedy victory." Korán, surah lxi. ver. 13.

precision as the materials will admit of, the period of time embraced in the issue of the various extant medals bearing the motto above referred to. This will be seen to extend from the sixth year of the reign of Abdal Malik, through that of Mansúr bin Núh I., to the early part at least of the domination of Núh bin Mansúr, or during the period included between the years 348 A.H., as proved by the St. Petersburg coin, and 366 A.H., the first year of the reign of the third of these monarchs.

The second condition in this investigation is to decide the locality in which the pieces in dispute received their stamp. The coin (A) has been asserted to have been struck at Bokhárá; all the others, which retain either the entire record or partial trace of the name of their mint city, disclose the whole or portions of the word Ferwán'.

The last point to be determined is the identification of the individual who, on any other species of medal, may be found to have used the

¹ **فردان** Vide Istakhrí (Mocller,) pp. 109, 112 Text, and Map **صورة خراسان** No. XVIII, p. 111. See also Persian MS. *Mesálik wa Memálik*, East India House Library, p. 91.

"The river of Penjhir runs through the town, (**جاریانه**), and passes from Jarianeh till it comes to **فردان** Ferouan, and so proceeds into Hindoostan.' Ouseley's *Oriental Geography*, p. 225.

"La ville de Carwan **قروان** est peu considérable, mais jolie; ses environs sont agréables, ses bazars fréquentés, ses habitants riches; les maisons y sont construites en argile et en briques. Située sur les bords de la rivière qui vient de Bendjehir **بنجھیر** cette ville est l'un des principaux marchés de l'Inde." *Géographie d'Edrisi*, p. 476. Paris Edit. 1836.

Abulfedá, quoting Ibn Haukal and Abúl Majd Ismaíl al-Músálí, also mentions **قروان** (Feráwan) as a considerable town in the province of Bámián; vide p. 464 and 467, *Géographie d'Aboulféda*, Texte Arabe. Paris, 1840.

"Barwan," Ibn Batuta (Dr. Lee's Translation, pp. 97 and 98).

"Another route [from Balkh to Kábul] is that of Perwán. Between Perwán and the high mountain, there are seven minor passes, which they call the Heft-beehch (the seven younglings). As you come from the Anderáb side, two roads unite below the main pass, and lead down on Perwán by way of the Seven Younglings. This is a very difficult road." *Erskine's Báber*, p. 139.

"On the skirts of the hills [of Ghúrbend] there are some districts; in the upper part are Mitch, Kachch, and Perwán." *Idem*, p. 146.

"A city of magnitude must have existed at Perwán, about eight miles, bearing north nineteen west from Bégrám. * * * Coins are discovered there in large quantities. * * * The site in Perwán is called by Máhomedans Merwán, and by Hindús Milwán." *Masson*, vol. III., p. 166.

motto of نصر من الله وفتح قريب. The only other reference to the numismatic employment of this quotation in Professor Fræhn's own voluminous works, points to the coin of Alptegín, No. 1 of this series.

These data having been disposed of, it becomes necessary to consider how far the direct historical, as well as the numismatically inferential testimony accords with the conclusion, which the last coincidence renders obvious, that the medals under review are in some way connected with Alptegín himself.

The undisputed coin of this Chief, No. 1, received its stamp in 347 A.H. The earliest coin of the present doubtful class was struck in the year following; the later pieces, (B) and (C), in 365; and the latest, (D), may, for the present, be inferred to have been coined in 366, or the first year of the rule of the Sovereign whose name it bears. The period, therefore, embraced in the issue of the various coins under notice, corresponds almost exactly with the time intervening between the prominent portion of the rise and the decease of Alptegín, which last event is variously placed in 365 and 366 A.H.¹

Regarding the geographical question involved in this inquiry, all written testimony unites in affirming, that the hill country encompassing Alptegín's new capital of Ghazní defied the attempts of the Sámánis towards its resubjection², and that Alptegín continued in effect absolute master of all the high ground south of the province of Balkh³, from the time when his position at the Court of Bokhárá first became equivocal, on the accession of Mansúr bin Núh in 350 A.H., up to the

¹ The Guzidáh does not notice the exact epoch of Alptegín's decease, though, in affirming that he held dominion in Ghazní for sixteen years, it in effect accepts the year 366. The Chronicle of Ibn Haidar (quoted by Wilken, "Mirkhond Hist. Gaz.") also adopts sixteen years as the duration of this Chieftain's independent sway. The Rauzat al Safá does not give the date of the death of Alptegín with any precision, merely reporting that event as taking place shortly after the accession of Núh bin Mansúr, in Rajab 365 A.H. It will be seen, however, that there is reason to question this last date, as Abúl Faraj and Abúl Fedá assign the decease of Mansúr bin Núh I. to the year 366, instead of to 365, though Mirkhond's statement as regards the survival of Alptegín, and his consequent contemporaneous existence with Núh bin Mansúr, which is at present the real point at issue, tallies well with the other evidence. Jenábi most erroneously places even the first assumption of independent power by Alptegín so late as 366 (Dorn, Hist. Afgháns, Notes, p. 79). And Ferishtah, though he boldly affirms that this Chieftain died in 365, yet, in the very context of his narrative (351 Revolt + 15 years' reign = 366, and not 365; Briggs, vol. I. p. 13,) he conveys a palpable doubt as to the accuracy of his own definite assertion.

² Rauzat al Safá, History of Sámánis; Elphinstone, vol. I., p. 525.

³ Alptegín would appear to have been unable to retain Anderábeh. See coins, No. 315, Fræhn Recensio; No. 39, Nov. Symb.; and No. 44, Num. Kuf.

date of his own death. Accepting the above statements as to the territorial possessions of Alptegín, they necessitate a conclusion, that in the year 365 A.H., when coins (B) and (C) were fabricated, Ferwán was in the hands of that chief. Such being the case, and adverting both to the mint customs in like cases, and the avowed attitude of defensive hostility assumed by Alptegín towards his quondam masters, it would be highly improbable, that the produce of the Ferwán Mint should be put forth unmarked by some record of the successful general, who then swayed the destinies of the rising empire of Ghazni.

In this point of view therefore, the appearance of the superscription of نصر من الله وفتح قريب, as denoting a reference to Alptegín, merely tallies with what is demanded by the probabilities of the case¹.

Having thus far brought under one view the earlier and the later coins bearing the motto of نصر من الله وفتح قريب, it is requisite to discriminate the alteration in Alptegín's position at the different epochs when these numismatic monuments were fabricated. At the time of the issue of the coin (A), Alptegín was the honoured and obedient vassal of his Sámání lord; as such, any mention of, or reference to, him on the money of the day must have been due to the sanction of his Suzerain, and the money disclosing such allusion would be expected to partake of the general characteristics of the current mintages; hence it is seen that these coins, though offering a most novel device in the reverse area, preserve on that side the usual marginal legend of لله الامر. At the period of the coinage of

¹ It is pertinent to the matter in hand to observe, with reference to the peculiarly local characteristics of Mr. Masson's collection, already referred to, that in an accumulation of medals, numbering thousands, there are not ten *proper* coins of the Sámání Emperors—a race, occupying territory, the boundaries of which were immediately proximate to the country whence the present monuments were culled, and whose money is in other places so plentiful that the *published* notices alone of the partial contents of different European cabinets, admit of the possibility of the citation of a coin corresponding with nearly every single year of the domination of the family. This fact, though remarkable, is strictly in accordance with the inductions which should result from the testimony of *written* history, viz., that the pure Bokhárá Imperial money obtained but little currency in the hill country of Zábulistán prior to the conquest by Alptegín, and that after the fall of Ghazni to the arms of that Commander, the circulating medium was supplied from sources other than the mints of the Sámání dominions.

² Assuming that Professor Fræhu has not fallen into the very facile error of reading from a possibly worn coin the legend لله الامر, (Korán, surah xxx. ver. 4, 5,) in place of ما امر به, &c., of Coins (B), (C), and (D).

the later examples of this money, Alptegín was in the anomalous condition of a revolted Governor, who had actually conquered a new kingdom for himself, simultaneously retaining part of the territories of his late masters; and while he showed himself able and prepared to defend his appropriations, still rendered a nominal homage to the race of his ancient benefactors. Whether the altered record on the reverse margin of coins (B), (C), and (D), about to be noticed, is any indication of such a state of things, is perhaps not altogether beyond a doubt; but there appears on these later coins, a curiously dubious marginal legend¹, which might well be expected to emanate from a semi-recusant governor, who, although he acknowledges, in a way, the feudal supremacy of the successors of Abdal Malik, either cannot claim the permission of his legal Suzerain *to coin*, or will not compromise the dignity of his partially-perfected independence, by admitting that, the money bearing his own mark, and struck in one of his capital cities, was fabricated by order of the reigning Emperor; but who reverts to Nasr bin Ahmed for his authority to issue money; alluding probably to the first of the name, the prominent founder of the family to which his own allegiance was due, or, possibly referring to the fourth of the line of the same designation, the Nasr bin Ahmed under whose early patronage he himself must have been advanced the first step on the road to power².

If the proposed explanation of the meaning of the *Toghrá*, which forms the central ornament in the reverse area of these curious coins, is correct, the name of زوج Núh, may also be understood as expressive of a design to refer to another member of the Sámání family, the Núh bin Nasr, from whom Alptegín received the distinguished honour of the nomination to the command of the army.

¹ It is right to notice, though it is difficult to explain, the appearance of a seemingly similar *incomplete* marginal legend on a coin of Mansúr bin Núh, struck at Bokhárá 358 A.H. The inscription reads—

ما امر به الامير * * * بن احمد مولى امير المؤمنين

Frühn, Die Münzen, &c., p. 51, pl. xiv., fig. 22.

² The notices of Alptegín's early history are naturally somewhat scanty; it seems to be admitted, however, that in his youth he was the slave of Ahmed bin Ismaíl, the third Sámání monarch. It is stated in the *Tárikh Guzidáh* that, during the reign of Núh bin Nasr, he was promoted to the command of the Imperial Army:

(البتكين در نرمان او راه امارت لشكر يافت)

Under Abdal Malik, he rose to be Governor of Khorásán, and on the elevation of Mansúr bin Núh I. to the throne of Bokhárá, in 350 A.H. he revolted, and erected a quasi-independent chieftainship at Ghazní.

ABD-UL-MELIK I. FILIUS NU'H I.

[A.] No. *269. N. ser. rariss. et notabilissim. eus. ibidem [Bocharre] anno

codem [348] ان واربعين وثلاثمايةIn supr. A. I. مكس infra autemA. II^m. inscriptio artificiosius disposita. In medio denuo occurrit مكسcinctum a لو (seu بو fort. ابو) quater repetito, extra quodنصر من الله وفتح قريب*Auxilium a Deo (venit) et victoria instans, in orbem disposita sunt.*Marg. لله الامر &c.

[B.] Copper. Weight, gr. Ferwán. 365 A.H.



The name of Nuh نوح four times repeated, radiating from the centre of the area, and forming a circle by a curious distribution of the final ح together with the motto

نصر من الله وفتح قريب
disposed in the shape of a square in the four compartments.

Marg. ما امر به الامير نصر
بن احمد مولى امير المؤمنين

اللهمكسرسول اللهمنصور بن نوحفتح

Marg. بسم الله نصر الغلس
بغروان سنة خمس وستين
وثلاثماية

A second coin, weight 38 gr., apparently the produce of the same dies, exhibits the words بغروان quite distinctly.

¹ This reading is confirmed by the marginal legends of *four* specimens of coins similar to the above.

[C.] Copper. Weight, 46·7 gr. Ferwán. 365 A.H. British Museum.

Area as above [B.]	Area as above [B.]
	But without the word فتح
Marg. <u>ما امر به الامير نصر</u>	Marg. بسم الله ضرب هذا
<u>بن احمد مولى امير</u>	الغلس بفروان ¹ سنة خمس
<u>المومنين</u>	وستين وثلاثماية

¹ The name of the mint city is nearly obliterated.

[D.] Copper. Weight, 36 gr. Unique.

Area.	Area.
As above [B.]	
	محمد رسول الله
	نوح بن منصور
Marg. <u>به الامير نصر بن</u>	Marg. Illegible.
<u>احمد مو</u>	

SABAKTAGIN*.

No. II.

Silver. Weight, 50 gr. Ferwán. 380 A.H. C.

REV.	Obv.
• لا	• •
محمد رسول	لا اله الا
الله نوح بن	الله وحده
منصور	لا شريك له
سبكتكين	الطابع لله
* ٢٠٢	• ٢
Marg. محمد رسول الله	Marg. بسم الله ضرب هذا
ارسله بالهدي ودين الحق	الدرهم بفروان سنة ثمانين
ليظهره على الد [ين]	وثلاثمائة

* The subjoined account of the succession to Alptegín's Chieftainship is given entire from the Tabakát Násirí, as offering a version of the question to which it refers, widely differing from that to be found in the writings of the more generally known Authors; and although there are many objections to the unqualified admission of its verity, yet the Násirí's undoubted antiquity and usual accuracy entitle the statement to full consideration.

چون ایالت خراسان بالبكتكين حواله شد امير سبكتكين
بخدمت او بود چون البكتكين بعد از حوادث ايام بغزنين اقتاد
و ممالك زوالستان فتح كرد و غزنين از دست انوك^۱ بيرون
كردند و امير البكتكين بعد از هشت سال برجت حق پيوست
پسر او اسحاق بجاي پدر بنشست و بانوك مصاف كرد^۲ و هزيمت
اقتاد و ببخارا رفت بخدمت امير منصور نوح ايشانرا مدد

فرمود تا باز آمد و غزنین بکرفت و بعد از یکسال اسحاق در گذشت ملکاتکین را^۵ مهتر ترکان بود بامارت بنشانند و او مرد عادل و متقی بود از مبارزان جهان ده^۴ سال در امارت بود و درگذشت و امیر سبکتکین بخدمت او بود و بعد از ملکاتکین^۶ امیر پری^۷ بامارت بنشست و او مرد مفسد عظیم بود چاعتی از غزنین نزدیک ابو علی انوک چیزی نبشتند^۸ اورا استدعا کردند ابو علی انوک پسر شاه کابلرا بمدد آورد چون در حد جرخ^۹ رسیدند امیر سبکتکین با پانصد ترک برایشان زد و ایشانرا بشکست و خلع بسیاررا بسیاررا بکشت و اسیر کرد و دو^{۱۰} پیل بکرفت و بغزنین آورد و چون چنین فتحي بردست او برآمد همکنان از فساد پری^{۱۱} سیر آمده بودند باتفاق امیر سبکتکین را بامارت بغزنین بنشانند در هفتم^{۱۲} شعبان سنه ست و ستین و ثلثمایه

Persian MS. Tabakát Násirí, E. I. House Library, No. 1962.

This MS. is "said to have been copied by the Author." Vide Stewart's Catalogue. A second more modern copy of this work, in the possession of the Rev. W. Cureton, has the following deviations from the above reading:—No. 1

امیر لویک^۱ بلکانکین^۵ and بلکابکین را^۵ بالویک جنگ کردند^۳ No.

لویک چیزی نوشتند^۷ No. پیری^۶ No. دو^۴ No.

بست هفتم^{۱۰} No. ده^۹ No. جرح^۳ No.

No. 3.

Silver. Weight, 51 gr. 382 A.H.

Legends in Areas similar to No. II. Mint marks, Obv. س and Rev. س ر .

Obv. Marg.

بسم الله ضرب هذا الدرهم . . . سنة اثنى وثمانين وثلاثماية

A nearly analogous Coin has on the Obv. Marg.

— هذا الدرهم بغروان سنة اثنيو or اثناو —

No. 4.

Silver. Weight, 43·5 gr. Forwán. 383 A.H. British Museum.

Areas similar to No. II. Mint marks ر ف .

Obv. Marg. — بغروان سنة ثلث وثمانين و ثلاثماية —

No. 5.

Silver. Weight, 45 gr. (3)84 A.H.

Areas similar to No. II. Mint marks at the foot of the legends ر ف .

Obv. Marg. — سنة اربع و ثمانين و —

A corresponding Coin has — ر ف بغروان سنة اربع و —

In Coins of the three last classes the Rev. Marginal legend usually ends with ليظهره .

No. 6.

Silver. Weight, 46 gr.

Rev.

الله

محمد رسول

الله نوح بن

منصور

الطابع لله

ر ف

Obv.

ن

لا اله الا

الله وحده

لا شريك له

سبكتكين

ر ف

Margins illegible.

ISMAIL.

No. VII.

Silver. Weight, 51 gr. V. R.

REV.

. لله .

مكمد رسول

الله منصور

بن نوح

اسماعيل

ف ر ر

Marg. Illegible.

OBS.

. ن .

لا اله الا

الله وحده

لا شريك له

الطايح لله

ف ر ر

Marg. Worn, illegible.

On the Rev. Marg. of one of Ismâ'il's Coins is to be seen the commencement of
the usual symbol الله مكمد رسول &c.

MAHMUD.

No. VIII.

Gold. Weight, 76·8 gr. Nishápúr. 385 A.H. British Museum.

REV.

الله

محمّد رسول الله

] الطّايّع لله

الملك المنصور

نوح بن منصور

Marg. محمد رسول الله

ارسله بالهدي ودين الحق

ليظهرة على الدين كله

ولو كره المشركون

Mohammed, the Apostle of God, whom he sent with instruction and the true faith, that he might exalt it above all other creeds, even though Unbelievers be adverse thereto.—Korán, surah ix. 33, and lxi. 9.

OBY.

عدل

لا اله الا الله

وحده لا شريك له †

ابولجا سيف

الدولة محمود

Marg. int. بسم الله ضرب هذا

الدينار بنيسابور سنة خمس

وغنائين وثلاثماية

Marg. ext. لله الامر من قبل

ومن بعد ويومئذ يفرح

المؤمنون بنصر الله

Dominion, both past and future, is of God, and in *that* day the Faithful shall rejoice in the aid of the Lord.—Korán, surah xxx. 4, 5.

جا an Asylum.

No. IX.

Gold. Weight, 57·3 gr. Nishápúr. 390 A.H. British Museum.

REV.	OBV.
<p>الله محمد رسول الله الامير السيد بهمن الدولة و امين ا لملة ابو القسم ولي امير المؤمنين</p>	<p>عدل لا اله الا الله وحده لا شريك له القادر بالله ع</p>
<p>Marg. Surah ix. 33, and lxi. 9.</p>	<p>Marg. int. بسم الله ضرب هذا الدينار بنيسابور سنة تسعين و ثلثماية</p>
	<p>Marg. ext. Surah xxx. 4, 5.</p>

No. 10.

There is a second Gold Coin in the British Museum, in weight 77·4 grains, similar in every respect to the above, with the exception of the ع on the Obverse, which is placed on the right of the field, instead of being at the foot of the legend, as in the specimen just described.

No. 11.

Gold. Nishápúr. 400 A.H. Fræhn's Recensio, p. 142.

REV.

OBY.

الله

محمد

رسول الله

بميين الدولة

واميين الملة

Marg. Surah ix. 33, and lxi. 9.

لا اله الا

الله وحده

لا شريك له

القادر بالله

Marg. int. As No. IX., with

سنة اربع مائة

Marg. ext. Surah xxx. 4, 5.

No. XII.

Gold. Weight, 62·3 gr. Nishápúr. 401 A.H. British Museum.

REV.

OBY.

الله

محمد

رسول الله
القادر بالله

ولى عهده

الغالب بالله

Marg. Surah ix. 33, and lxi. 9.

عدل

لا اله الا الله
وحده لا شريك له

ابو القاسم

Marg. int. بسم الله ضرب هذا
الدينار بنيسابور سنة احدى
واربعماية

Marg. ext. Surah xxx. 4, 5.

No. 13.

A second Gold Coin, of the like ⁴date and place of mintage, varies in the disposition of the inscription: the usual short symbol occupying the whole of the Obverse area, the Reverse area containing the acknowledgment of the mission of Mohammed, the designation of the Khalif and his successor elect (excluding the words **ولى عهده**), as well as the three titles of Mahmūd himself, the **بميين** **الدولة** and the **امين الملة** being placed one on each side of the rest of the legend. The word **ماية** is wanting in the record of the date.

No. 14.

Gold. Weight, 60 gr. Herát. 395 A.H.

REV.	Obv.
<p> \therefore الله \therefore مكمد رسول الله بميين الدولة وامين الملة ابو القاسم </p>	<p> عدل لا اله الا الله وحده لا شريك له القادر بالله </p>
<p>Marg. Surah ix. 33, and lxi. 9.</p>	<p> Marg. int. بسم الله ضرب هذا الدينار بهرة سنة خمس وتسعين وثلثماية Marg. ext. Surah xxx. 4, 5. </p>

No. 15.

Gold. Weight, 65 gr. Herát. 401 A.H. Masson.

Gold. Weight, 50 gr. Herát. 401 A.H. British Museum.

Similar to Coin No. 14, but imperfect in the exterior Margin of Obverse, the word **المومنو** wanting the final **ون**.

No. 16.

Gold. Weight, 56 gr. Herát. 411 A.H. *Lady Macnaghten.*

Differs slightly from No. 14, in the absence of **عدل** in the Obverse, and in the initial **محمد** in the Reverse standing in a line by itself; the concluding **أبو القسم** being reduced in size to meet the thus increased demand for space.

No. 17.

Gold. Weight, 65 gr. Herát. 413 A.H.

As No. 14; but the exterior Margin of the Obverse is perfect.

No. 18.

Gold. Weight, 63 gr. Herát. 414 A.H.

Ornamental Kufic; otherwise similar to No. 14.

No. 19.

Gold. Weight, 77 gr. Níshápúr. 407 A.H.

REV.	OBV.
الله	عدل
محمد رسول الله	لا اله الا
القادى بالله	الله وحده
ولي عهد	لا شريك له
الغالب بالله	أبو القسم
بيمين الدولة	
Marg. Surah ix. 33, and lxi. 9.	Marg. int. بسم الله ضرب هذا الدينار بنيسابور سنة سبع واربعماية
	Marg. ext. Surah xxx. 4, 5.

No. 20.

Gold. Weight, 57 gr. Nishápúr. 409 A.H. Dr. Swiney.

Similar to No. 19, except that in the Obverse **وسلم** and **ابو القسم** are wanting.

No. XXI.

Gold. Weight, 59 gr. 4** A.H. British Museum.

REV.	OBV.
الله	عدل
محمد	لا اله الا
رسول الله	الله بهمين الدو
القادر بالله	لة وامين الملة
مسعود	ابو القسم
	محمود
Marg. Surah ix. 33, and lxi. 9.	Marg. int. بسم الله ضرب هذا
	الدينار سنة
	اربعماية
	Marg. ext. Surah xxx. 4, 6.

A Coin apparently struck by Masaúd, while acting as a local Sovereign, during the lifetime of his Father, Mahmúd.

A.H. 407. "Returning to Bulkh, Mahmood gave the government of Hirat to his son, the Prince Ameer Musaood."

A.H. 418. "He conferred the Government of Rye and Isfahan on his son, the Prince Musaood."

Briggs's Ferishtah, Vol. I.

No. XXII.

Silver. Weight, 40 gr.

REV.	Obv.
• الله •	ن ن ن
محمد رسول	لا اله الا
الله منصر	الله وحده
بن نوح	لا شريك له
سيف الدولة	الطائع لله
محمود	ف ر

Margins. Worn, illegible.

On one specimen is seen محمد رسول الله

This Coin must be inferred to have been struck in or after the year 387 a.h.,
or the year in which Munsúr bin Núh II. ascended the throne of Bokhárá.

No. 23.

Silver. Weight, 47 gr.

REV.	Obv.
الله	لا اله الا
محمد	الله وحده
رسول الله	لا شريك له
الامير السيد	القادر بالله
بميين الدولة	
محمود	

Margins. Illegible.

No. 24.

Silver. Weight, 36 gr.

REV.
 محمد رسول الله
 بمين الدولة وا
 مين الملة محمود
 بن سبكتكين

Marg. Surah xxx. 4, 5.

بعد و يومئذ يفرح

OBV.

عدل
 لا اله الا الله
 وحده لا شريك له
 القادر بالله

Marg. Imperfect.

بسم الله ضرب هذا الدرهم

No. 25.

Silver. Weight, 42 gr. (3)95 A.H. C.

REV.
 * الله *
 محمد رسول
 الله بمين الدو
 لة و امين الملة
 محمود
 "

Marg. Illegible.

OBV.

عدل
 لا اله الا
 الله وحده
 لا شريك له
 القادر بالله
 بميني



Marg. سنة خمس
 وتسعين و

The Obverse Margins of two similar Coins exhibit the words الدرهم بغزنة سنة

Different specimens have respectively the letters عدل س ك ع below the
 on Obverse.


No. XXVI.

Silver. Weight, 76 gr. Nishápúr? 399 A.H. Large Coin.

Rev.	Obv.
<p>  محمد رسول الله بيمين الدولة وامين الملة ابو القسم بيمينى س </p>	<p>  لا اله الا الله وحده لا شريك له القادر بالله ولي عهده الغالب بالله </p>
<p> Marg. Surah xxx. 4, 5. Legible. لله الامر من ————— ح المومنون بنصر الله </p>	<p> Marg. بسم الله ضرب هذا الدرهم بنيسابور سنة تسع وتسعين وثلاثماية </p>

No. XXVII.

Silver. Weight, 50 gr. C.

Rev.	Obv.
<p> * o * محمد رسول الله القادر بالله بيمين الدولة مكمون </p>	<p>  لا اله الا الله وحده لا شريك له ص د </p>
<p> Marg. لله الامر من قبل ————— ويومئذ يفرح المومنون بنصر (الله) </p>	<p> Marg. سنة تسع ————— وتسعين وثلاثم </p>

Another Coin discloses on its Obverse Margin the words

ضرب هذا الدرهم بغزنه سنة خمس

No. 28.

Silver. Weight, 42 gr.

Similar legends to No. XXVII., with monogram اندراب at the top ;

and بهمني at the bottom of Obverse ; and

Monogram $\left\{ \begin{array}{c} \text{عدل} \\ \text{لله} \end{array} \right\}$ at the top of the Reverse Area.

No. 29.

Silver. Weight, 45 gr.

Rev.

ن لله ن

مكمد رسول الله

القادر بالله

بمين الدولة

مكمود

Marg. Composed of thin straggling letters, utterly illegible.

Obv.

عدل

فروان

لا الله الا

الله وحده

لا شريك له

بمني

Marg. والين سنة
خس ووالين ~~عادل~~ Wálin

مسافات مدن بلخ || من بلخ الى خلم يومان ثم الى

والين يومان

Istakhri (Møller), p. 112.

See also Map (Idem) No. XVIII. صورة خراسان.

مسافات شهر بلخ || اتر بلخ تا خلم دو روزنه و اتر خلم تا

والين دو روزنه

Persian Memálik wa Mesálik, p. 92. See also Map, p. 93.

"From Balkh to Khulum, two days' journey; from Khulum to Valein والين, two days' journey." Ouseley's Orient. Geog., p. 230.

"On compte au nombre des dépendances de cette dernière province (le Badakchan بدخشان) les villes de وروالين ^{حلم}, &c. De Balkh à Warwalin, ville agréable et commerçante, dont dépendent divers villages, 2 journées. De Warwalin à Talecan (طالقان), 2 journées. De Balkh à Houlm, ville située à 2 journées à l'ouest de Warwalin, on a 2 journées de chemin à faire." Edrisi (Jaubert), pp. 474, 475.

The above identification is proposed without any great amount of confidence, as the orthography of the name of the city whose position is here indicated, varies to a more than usual degree of uncertainty, inasmuch as the facsimile MS. of Istakhri, in four repeated references to the town in question, gives no less than the same number of discordant readings, viz., p. 109, روالين : idem, وروالين ; p. 112, ورالين ; and Map No. XVIII. واليان, or possibly ماليان.

The East India House Persian MS. *Mesálik wa Memálik* also exhibits discrepancies in the mode in which the name is written, having in one place روالين ; and on two subsequent occasions والين. The same may be said of Ouseley's translation, which is made from *other* MSS. of the same work, and which affords the several examples of نروالين, p. 223 and 224 ; and والين, p. 230. Ibn Haukal¹ openly avows a difficulty as to the correct mode of expressing the name, writing وروالين or وروالين ^{وړوالين} ^{وروالين}. And finally, as will be seen from the above extract, the French Translation of Edrisi gives the word as وروالين. Abú Fedá has no notice of the place.

A more serious objection, however, presents itself to the admission of the correctness of the locality suggested, in the fact of the dissimilarity observable between the form and fabric of the Coin itself, and the general characteristics displayed by the Balkh money, which last is seen to be uniformly a thin broad piece, whereas the two Coins, Nos. 29 and 64, upon which the whole, or the major portion, of the doubtful name is found, partake of the character of the more common types of the narrow Ghazní currency, and if any faith is to be placed in such indications, would necessitate a search for their place of coinage somewhat nearer the capital, or, at all events, in a province whose monetary types assimilated more closely to the produce of the

¹ MS. Bibl. Bodl., No. 538. Hunt.

metropolitan mint. As such, the name of Málín مالين¹ might claim consideration, as corresponding in its component letters with what remains of the Kufic word on the margin of No. 29. There are, however, no recognized Herát silver coins, whence a judgment might be formed as to the identity of style; so that no valid argument could be raised on that ground. Moreover, the orthography of Málín, like that of Wálín, is open to much question, as, in addition to the two different modes of pronunciation to which the name is liable, as noticed by Abúl Fedá, it is written by both ʾistakhrí and Edrisí مالى. However, whatever might be said regarding the admissibility of the adoption of Málín as the place of fabrication of the one Coin, No. 29, the same can by no means be extended to the piece No. 64, the initial letter of the monetary city of which, can never be read as a *Mim* م, or other than one of the three letters و ق ف or .

An identification which seems to meet more satisfactorily the various numismatic requirements, though it is opposed by the demands of absolute exactitude of *literal* uniformity, is suggested by some casual references made by more modern writers, which tend to show that there must have been a town, or certainly a fort, of a very similar denomination to that to be found on the Coins, either in or near the Hills, somewhere proximately northward of Ferwán. An indication of this locality is furnished by Mirkhond, who mentions the siege of the fortress of Wálíán واليان by the generals of Jengiz Khán², which castle appears from the context to be identifiable with the place alluded to by Báber in the following sentence:—"There are besides three roads in Ghúrbend; that which is nearest to Perwán is the pass of the Yangi-yuli (the new road), which descends by Walián and Khinjan³." This last position is marked in many of the later maps; and one of the neighbouring passes to this day retains its name of Wálíán, though in the hands of modern geographers it would seem to have been corrupted into Gwalian.

مالين من امل هراة — واهل هراة يقولون مالان
Abúl Fedá, p. 456.

² See Rauzat al Safá, History of Jellál al din Khwárizmí; also Price, from Khulásat al Akhbár, Vol. II. p. 410.

³ Erskine's Báber, p. 139.

No. 30*.

Silver. Weight, 48 gr.

Aren as No. XXVII., with at the top.	Aren as in No. XXVII. Monograms	عدل
		ع بمبني
Margins. Illegible.		

No. 31*.

Silver. Weight, 46 gr.

REV.	OBY.
<p>ن ٥ ن</p> <p>مكهد رسول الله</p> <p>القادر بالله</p> <p>بمبني الدولة</p> <p>مكهود</p>	<p>عدل</p> <p>لا اله الا</p> <p>الله وحده</p> <p>لا شريك له</p> <p>بمبني</p>
Margins. Illegible.	

No. 32*.

A similar Coin, with the monogram **فروان** inserted between the **عدل** and **الله** at the top of the Obverse, as in No. 29.

No. 33.

Silver. Weight, 48 gr.

Legend as in Reverse, No. 31; but the **امبين الملة** is to the left of the rest of the inscription.

Monogram, *supra*, **الله**; *infra*, **ك**.

Legend as in Obverse, No. 31, with the addition of the word **نقر**, possibly **نقد**, on the right of the field.

No. 34.

Silver. Weight, 46 gr.

Reverse, three lines, as in No. 31; but the second title is placed thus—

دامين مكهود الملة

Monograms, *supra*, الله ن الله

Obverse as No. 31.

No. 35*.

Silver. Weight, 47 gr.

Reverse. The same inscription as in No. XXVII.; but with the مكهود at the top of the field, and امين الله at the bottom.

Obverse. The same as No. 31.

No. XXXVI.

Silver. Weight, 45 gr. Ghazni. 401 A.H.

Rev.

الله
مكهود
رسول الله
القادر بالله
مكهود

Onv.

عدل
لا اله الا
الله وحده
لا شريك له
بمبني

Marg. Composed of Bosses and الله alternating.

Marg. بسم الله ضرب بغزنة
سنة احدى و اربع مائة

* Many of these several classes of small silver Coins have mere careless imitations of the usual marginal inscriptions, such as obviously could never have been intended to be legible, the scroll between the parallel circles being at times made up solely by the repetition of certain characters that may be taken to represent the word سنة, and in other instances filled in with a confused jumble of consecutive masses of the common form of \perp interspersed with an occasional

No. 37.

Silver. Weight, 75 gr.

Reverse. Broad Area, with the legend

محمد رسول الله القادر بالله
 يمين الدولة وامين الملة

Marg. Narrow; inscription illegible.

Obverse. Small Area, legend as in No. XXXVI.

Marg. As the *Reverse* Margin of No. XXXVI.

No. 38.

Silver. Weight, 40 gr.

A Coin similar to No. XXXVI., having *both* Margins composed of *bos-es* and *ay* alternating.

No. 39.

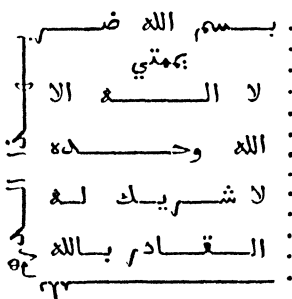
Silver. Weight, 46 gr.

In this Coin the accustomed marginal legends are disposed around the field, and are not separated from the body of the inscription by the usual lines.

Rev.



Obv.



No. 40.

Silver. Weight, 42 gr. Balkh. 411 A.H. Broad Coin (ornamental Kufic).

REV.

Ouv.

الله

عدل

محمد

لا اله الا

رسول الله

الله وحده

القادر بالله

لا شريك له

بميين الدولة

ابو القسم

Marg. لله الامر من قبل

Marg. بسم الله ضرب هذا

ومن بعد ويومئذ يفرح

الدرهم ببلخ سنة احد عشر

المؤمنون بنصر الله

واربعماية

No. 41.

Silver. Weight, 56 gr. Nishápúr. 414 A.H. Broad Coin. Dr. Swiney.

REV.

Ouv.

الله

محمد رسول الله

القادر بالله

بميين الدولة

واميين الملة

The usual Symbol in three lines.

Marg. Surah xxx. 4, 5.

Marg. بسم الله ضرب هذا

الدرهم بنيسابور سنة اربع عشر

واربعماية

No. XLII.

Silver. Weight, 45·4 gr. Unique.

REV.

بِالله

لا اله الا الله
مكمد رسول الله
بمين الدولة
مكمود
الملة وامين

Marg. بِسْمِ الله ضَرْب
هذا الدرهم — واربعماية

OBY.

श्री वृकुसेन SRI VIRUSEN
महमूद ख MRĀHĀMRID Ā
महर नृव MĀHĀRĀNRIVĀ
महमूद MĀHĀMŪD



Marg. संवत् ४१२ खयटन महमूद
SĀMVĀT 412 ĀYĀTĀN MĀHĀMŪD

ANALYSIS OF THE SANSKRIT LETTERS.

No. 1, श्री *Srī*; possibly ख *a*. 2, वृ *Vri* of the seventh century; or पृ *pri* of the ninth. 3, कु *ku* of the fifth century (Allahabad Inscription); the Kashmirī *ku* of the present day differs but little from this form. 4, से *se* of the fifth century; or मे *me* of the seventh. 5, न *n* of the ninth century (see Kutila Inscription); possibly either भ *bh* or क *k* of the same century. 6, म्र *Mr*. 7, ह *h* of the fifth century; possibly ड *d* of the ninth. 8, मृ *mri*; or मु *mu*: in this latter the उ *u* might be objected to, but it is the form in use on the Gupta Coins, and there is no saying how long it may have remained in partial use (see Plate XIX., Vol. VII., Journ. As. Soc., Bengal). 9, द *d*. 10, ख *a*. 11, म *m*? 12, ह *h*; or ण *ṇ*, fifth century: the letter corresponding to the modern palatal ण has not been identified in the Kutila Inscription. 13, र *r*. 14, नृ *nri*; or नृ *ṇu*. 15, व *v*. 16, म *M*? 17, ह *h*. 18, मू *mū*. 19, द *d*.

Margin. No. 20, स *S*; or म *M*. 21, व *v*. 22, उ *u*, ninth century: a letter of the same shape answers at the present day for a त *t* in the Punjābī alphabet (*vide* Carey's Grammar); accepting this last rendering, the first three marginal letters might be taken as intended to represent the word संवत् *Samvat*. 23, ४ 4. 24, १ 1: the character to be seen on the Coin assimilates closely to the form of an ancient Kashmirī 1, given in Plate XX., Vol. VII., Journ. As. Soc., Bengal; and the modern form of the numeral varies only from these in the junc-

tion of the ends of the figure. 25, २ 2; the Devanagari 2 of the tenth century is but little dissimilar to the unit figure on the Coin, which latter might, however, be read as an २ *r*, but that it differs so much from the *r* in the body of the Inscription. 26, अ *a*; or श्री *sri*. 27, य *y*. 28, ट *t* of fifth century. 29, न *n*; or क *k*. 30, म *M*. 31, ह *h*. 32, मृ *mū*. 33, द *d*.

No. XLIII.

Silver. Weight, 45 gr. Ghazni. 411 A.H.

REV.	OBV.
الله	عدل
محمّد رسول الله	لا اله الا الله
صلى الله عليه	وحده لا شريك له
القادر بالله	نظام الدين
بمبيني	س محمود ف
Marg. الدولة بمبيني	Marg. بسم الله ضرب هذا
وامين الملة	الدرهم بغزنة سنة احدى عشر
	واربع مائة

A Coin, in the possession of Lady Macnaghten, exhibiting generally similar characteristics to the above, has the Obverse Margin occupied by the words الدرهم بغزنة سنة (expressed in most accurately formed letters) five times repeated. The Reverse Margin is filled up with a like reiteration of the words مما امر به

No. XLIV.

Silver. Weight, 38 gr. Ghazni. 411 A.H. Lady Macnaghten.

Similar in shape and legend to No. XLIII., with the exception of the name of Mahmūd, the letters of which are curiously impressed in intaglio, instead of being raised like the rest of the inscription.

The Reverse Monogram بمبيني is correctly formed on this specimen; but the Mint marks on the Obverse are altogether omitted.

Much of the Obverse marginal legend, given at length under No. 35, is traceable, and the Reverse Margin displays the outline of the following words—

مما امر به الملك المالك بمبيني الدولة و

No. 45.

Silver. Weight, gr. Balkh. 412 A.H.

Rev.

الله

محمّد رسول الله
 بهمين الدولة نظام
 الدين ابو القسم
 محمود

Marg. لله الامر من قبل
 ومن بعد و يومئذ يفرح
 المؤمنون —

Obv.

عدل

ع

لا اله الا
 الله وحده
 لا شريك له
 القادر بالله

Marg. — رهم ببلخ سنة
 اثني عشر و اربع مائة

No. XLVI.

Silver. Weight, 50 gr. 414 A.H.

Legends in both Avers as in No. 45.

Marg. Surah xxx. 4, 5.

Marg.

— اربع عشر و اربع مائة

No. 47.

Silver. Weight, 47 gr. 419 A.H. Unique.

Rev.

الله

محمّد رسول الله
 القادر بالله
 بهمين الدولة
 محمود

Marg. Illegible.

Obv.

القادر

لا اله الا الله
 محمّد رسول الله
 نظام الدين
 ابو القسم

Marg. بسم الله — نور سنة
 تسع عشر و اربع مائة

No. XLVIII.

Silver. Weight, 63 gr. Sejistán'. Broad Coin.

REV.	OBV.
الله	عدل
محمد رسول الله	لا اله الا الله
بميين الدولة	وحده لا شريك له
واميين الملة نظام	القادر بالله
الدين ابو القاسم	بمييني
Marg. Surah xxx. 4, 5.	Marg. بسم الله ضرب هذا الدرهم بسجستان سنة واربع مائة

¹ Zaranj; called also Sejistán, as capital of the province of that name; the Dooshak or Jellalabad of the modern maps.—See Edrisi, p. 431 and 432. Abú Feda has the following:—

نرنج قصبه سجستان قال ابن حوقل ونرنج مدينة
كبيرة من سجستان قال وقد يطلق علي نرنج نفسها
سجستان

Texte Arabe, p. ٣٤٣.

"Zaranj, Capital of Sejistán. Ibn Haukul said Zaranj is a large city of Sejistán; and it is further said that (the name of) Sejistán is applied to Zaranj itself."

For examples of the numismatic use of the name in this sense see Coins of Harún al Rashíd, Nos. 135*, 136*, p. 11*, and 145*, p. 13*, Fræhn's Recensio.

The Táríkh Masaúdí quotes the following authorized detail of Mahmúd's titles in a copy of a Missive from the Khalif Al Káim be amerillahi to Masaúdí, in which the *recognized* designations of the latter's father are thus given at full length—

نظام الدين كهف الاسلام والمسلمين بميين الدولة
واميين الملة ابى القاسم ولى امير المؤمنين

With the single exception of the كهف الاسلام والمسلمين, all these several titles are to be found on the Coins above described.

No. 49.

Silver. Weight, 26 gr. Small Coin.

Rev.	Obv.
م ل ك	الله
الملك	محمد
بمييني	رسول الله
	بميين الدولة
Marg. int.	Marg. — الملك الممالك —
— مالك بميين الدولة —	
Marg. ext. Illegible.	

No. 50.

Silver. Weight, 45 gr. (Apparently of the Balkh fabric.) 421 A.H. — Broad Coin.

Rev.	Obv.
الله	عدل
محمد	لا اله الا
رسول الله	الله وحده
عليه السلام	لا شريك له
محمود	القادر بالله
Marg. Surah xxx. 4, 5.	Marg. — الله ضرب هذا — الدرهم — في ربيع الاول سنة احدى وعشرين واربعماية

Rabī al Awwal ربيع الاول

No. 51.

Silver. Weight, 53·5 gr. Balkh. 421 A.H. Large Coin. British Museum.

Areas as in No. 50.

Marg. Surah xxx. 4, 5.

— ضرب هذا الدرهم
ببلخ في جماد الاول سنة
احدي وعشرين واربعماية

Dirhem, at Balkh, in Jumád al Awal, the year

هم يبلخ في جماد الاول سنة

هم يبلخ في جماد الاول سنة

No. 52.

Silver. Weight, 60 gr. Small Coin.

Rev.

الله

محمود

رسول الله

عليه السلام

محمود

Obv.

عدل

لا اله الا الله

وحده لا شريك

له القادر بالله

— الاول

Marg. Surah xxx. 4, 5.

بسم ——— احدي
وعشرين واربعماية

No. 53.

Silver. Weight, 42 gr. Small Coin.

REV.	OBV.
<p> </p>	<p> </p>
<p>Marg. int.</p> <p>_____ لله الامر من قبل _____</p>	<p>Marg.</p> <p>_____ بغرزة سنة ا _____</p>
<p>Marg. ext. Dots?</p>	

The above Coins present too many novel peculiarities to admit of their being passed over in silence, though the mutilated state of the more important portions of each, as well as a corresponding deficiency of unquestioned historical data, may render any deductions on the subjects embraced somewhat inconclusive. Still, whatever may be the correct reading of the abraded parts of the several legends, two points at least evidence a departure from the uniform practice prevailing in previous mintages:—Firstly, the inscription of Mahmūd's sole *untitled* name; and, secondly, the insertion of an unusual additional detail, intimating what would seem to be the name of the *month*, as well as the accustomed record of the *year* of issue.

These two remarkable indications are found in concurrence (in the three most legible Coins) with a notification, purporting that the medals themselves were struck in the year 421 A.H., the early part of which witnessed the decease of the Monarch whose name they bear. There are but two of the four specimens (Nos. 50, 51) that retain a sufficiently clear impression of those portions of the legends it is sought to decipher, to permit an approach to a satisfactory conjecture as to their original intent and purport; and these severally disclose the worn and imperfect outline of the characters which represent the names of the Arabic months of Rabí al Awal and Jumád al

Awal¹, or the third and fifth months of the Mohammedan year, located on the margins of the Coins immediately preceding the annual date.

The two smaller Coins (Nos. 52, 53) display on their Obverse surfaces, in the spaces generally devoted to the reception of monograms, the same concluding and distinguishing word **الاول**, together with traces of what probably once stood for **ربيع**.

Whatever may have become the custom in after times among Mohammedan nations in regard to the inscription of the months of the year in which Coins were fabricated, their unprecedented appearance on the pieces under notice, as well as their immediate subsequent disuse, taken as isolated facts, can only be supposed to point to an intention of fixing, with more than usual precision, the moment of the issue of the Coins thus marked, and, as such, to advert to some prominent epoch in the history of the race by whom they were put forth. Now, as the periods inscribed closely coincide with the supposed date of Mahmúd's death, the question naturally suggests itself, Were not these moneys in some way connected with this event?

In addition to the default of sufficient numismatic data, the difficulty of arriving at any correct estimate of the design attending the production of these medals, is much enhanced by a co-existent doubt as to the precise month in which Mahmúd died; and, consequently, as to whether these pieces are to be recognised as the latest record of his life, commemorative medals struck in his honour after his decease, or the mere mechanical continuance of the use of his name by the mint officials.

This last suggestion seems to be at once negatived by the appearance of purpose to be detected in the singular changes already noticed; the question is therefore narrowed to the consideration of the two remaining possible explanations.

¹ In concluding that the doubtful letters on the Margin of Coin No. 51 represent the name of a month—and looking to their position immediately following the record of the mint city, and preceding the year of the date, they cannot well be taken to import anything else—it is to be conceded that, setting aside the worn state of the writing, the expression of the words is by no means perfect, the **في** being abbreviated to **ف** (which, however, is not unusual in MS.), and the **ي** of **جاد** in its present shape would more accurately perform the function of an **ي**, or any other of the convertible letters for which the Kufic medial **ـا** stands sponsor, rather than the **ا**, which the context seems to require.

The balance of written testimony greatly preponderates in favour of the assignment of the 23rd of Rabí al A'khír¹ as the date of the death of Mahmúd; at the same time, the event is variously reported by different authors as having taken place on one of the three following dates—11th Safar², 13th Rabi al Awal³, or even so late as Jumád al Awal⁴.

The second and third of these four epochs are the only periods that are not at variance with the idea of a posthumous character attaching to the Coins under review; and there is clearly too little reliance to be placed upon the authorities citing these dates, to justify a rejection in their favour of the statements of more esteemed writers, to meet the wants of a theory so incomplete in numismatic proofs as the one now discussed. Indeed, if the apparently conclusive testimony

و در آن هفته بخواست رفت روز شنبه ده روز مانده بود
از جهادي الاولی سنة احدى و عشرين و اربعماية ناکاه خبر رسید
که پدرش امیر محمود رضي الله عنه گذشته شد و حاجب بزرگ
علي قریب در پیش کارست و در وقت سواران مسرع رفتند
پس کتابت ملطفه خود بمن انداخت گفت بخوان باز کردم
خط عمتش بود حرّه ختلي نبشته بود که خداوند ما سلطان
محمود غماز دیگر روز پنجشنبه هفت روز مانده بود از ربیع الآخر
گذشته شد

MS. تاریخ مسعودي Bib. du Roi, Paris.

The following authorities also cite Rabí al A'khír as the period of Mahmúd's decease:—Abúl Fedá, *Annales Muslemici* (Reisk), Vol. III. p. 76; *Rauzat al Safá* (Wilken), p. 231; *Habib al Sair*, MS., No. 17, East India House; *Akberí*, MS., East India House; *Ferishtah* (Briggs), Vol. I. p. 84.

* Ibn Haidar, quoted by Wilken, *Hist. Gaz.*, p. 227.

واقعه مذکوره در روز پنجشنبه سیزدهم ربیع الاول سنة احدى

و عشرين و اربعماية روي نمود

تاریخ نكارستان. Lithographed at Bombay, in 1829.

⁴ Quoted by De Guignes, Vol. I. p. 240, and Vol. II. p. 170.

The Násirí, Abúl Faraj, and the *Guzidáh* fail in mentioning the month in which Mahmúd died.

of the *Tárikh Masaúdí* is entitled to the credit its circumstantial detail and high antiquity seem to demand, this class of Coins can only be taken to have originated with Mahmúd himself, though, in all likelihood, only late in his career; and that having been thus introduced into use, the Balkh mint continued to fabricate the like species of money—with altered monthly dates to meet the progress of time—up to the period of the receipt of the intelligence of the decease of Mahmúd at Ghazní, or possibly until the full inauguration of his successor¹. In arriving at this conclusion, it is necessary to consider the causes of the subsequent discontinuance of the insertion of monthly dates. This may be explained by the supposition—fully justified by their respective medals—that Mahmúd interested himself in the mint arrangements of his dominions, thereby insuring an advanced state of excellence in the details of his coinage, whereas Masaúd², to judge by the results, paid but little attention to the fashion of his money, and disregarded the omission of the more exact record of the date introduced by his father.

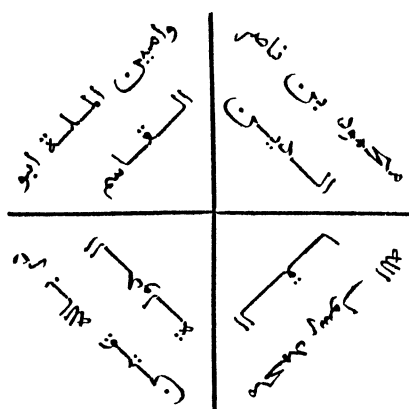
It is less easy to account satisfactorily for the motives which led to the first monetary change already described. That Mahmúd may at the last moment have affected humility, and refrained from the employment of all titular distinctions, is just possible, but by no means probable, considering his admitted and proved partiality to the use of titles of honour, and the fact that the closing acts of his life—the contemplation of his boundless treasures, and the review of the splendid equipments of his powerful army—savour strongly of still-surviving vanity. It may be doubted whether the seeming humility implied in the disuse of honorary titles, may not have been in reality the result of an increased degree of pride, which imagined, and with fair reason, that so great a name as that of the Conqueror of India required no titular adjuncts.

¹ It may assist in the due determination of the value of the above suggestion to note that, at Mahmúd's death, there was not only a disputed succession, but that at the moment, both Mohammed and his brother Masaúd were absent from the capital—and equally so from Balkh, the mint city wherein the Coin No. 50, if not 51, was struck—the one brother being in Jurján, the other near Hamadán; and that it was not until a certain interval after the decease of Mahmúd that Mohammed was elevated to the throne at Ghazní: the exact duration of this interval is not stated. Vide *Ferishtah* (Briggs), Vol. I. p. 93.

² It would be useless to speculate on the almost unique Coin of Mohammed (No. LVII.)

No. LIV.

Brass. Weight, 59 gr. Ghazni. 405 A.H.



لا اله الا
الله وحده
لا شريك له

Marg. بسم الله ضرر || بهذا
الغلس || بغزنة سنة || خمس
واربع مائة

The above arrangement of the legend of the Reverse is merely intended to show the contents of each compartment. It does not in any way carry out the intricate cross-reading to be seen on the Coin itself.

No. 55.

Copper. Weight, 40 gr.

Areas. Legends as in No. 27, Silver Coin.

Monograms. Obverse, *infra* بهمني . Reverse, *supra* لله .

Margins. Illegible.

No. 56.

Brass. Weight, 39 gr.

Rev.

الله

محمد رسول الله
بميين الدولة
وامين الملة
ابو القاسم

Obv.

لا اله الا
الله وحده
لا شريك له
القادر بالله

Margins. Illegible.

MOHAMMED.

No. LVII.

Silver. Weight, 40 gr. Very scarce.

REV.

? اواحد

محمد رسول الله

جلال الدولة

وجال الملة

محمد بن محمود

OBS.



لا اله الا

الله وحده

لا شريك له

القادر بالله

Margins. Illegible.

The issue of this Coin is to be referred to the first reign of Mohammed, as Al Kádîr, whose name is here inscribed, died ten or eleven years before this Ghaznavî Monarch's second accession.

MASA'UD.

No. LVIII.

Gold. Weight, 75·7 gr¹. Nishápúr. 422 A.H. British Museum.

REV.	OBV.
الله	لا اله الا
محمد رسول الله	الله وحده
القادر بالله	لا شريك له
ولي عهده	مسعود
القائم بامر الله	
ناصر دين الله	
Marg. محمد رسول الله ارسله	Marg. int. بسم الله ضرب هذا
بالحدي ودين الحق ليظهره	الدينار بنيسابور سنة اثني
علي الدين كله ولو كره	وعشرين واربعمائة
المشركون	Marg. ext. لله الامر من قبل
	ومن بعد ويومئذ يفرح
	المؤمنون بنصر الله

¹ Weights of other analogous specimens—73·6 gr., 57·6 gr., 52·5 gr.

² عشرين in original. The عشر (10) is assumed to be a mistake for عشرين (20), for various reasons, notwithstanding that Masa'ud is known to have been Governor (on the part of his father) of the province of Herát, and possibly Nishápúr itself, so early as 407. In the first place, it is highly improbable that the use of Mahmúd's name should have been discontinued on the provincial Coins during his lifetime; indeed, the binominal medal, No. XXI., seems to prove a contrary practice to have prevailed. In the second place, it is known that Al Káim be amerrillah, whose titles are to be seen on the Coin immediately in question, was not appointed Walí Ah'd till 416. (Mirkhond.) And, lastly, the very existence of the و *wau* after the اُتْبِي would in itself evidence an error, taking the sentence as it now stands, as this conjunction is not usually employed to join the two Arabic words forming any given number between 10 and 20!

No. 59.

Gold. Weight, 56·4 gr. Nishápúr. 431 A.H. British Museum.

REV.
 لله
 محمد رسول الله
 القائم بامر الله
 ناصر دين الله
 حافظ غيار¹ الله
 د

OBV.
 ظفر
 لا اله الا
 الله وحده
 لا شريك له
 مسعود

Marg. Surah ix. 33, and lxi. 9.

Marg. int. بسم الله ضرب هذا
 الدينار بنيسابور سنة احدى
 وثلاثين واربعمائة

Marg. ext. Surah xxx. 4, 5.

¹ غيار a mark or symbol used to distinguish the votaries of any particular creed.

The legends of the two following Coins of Toghrul Beg have been inserted, both in advertence to what has already been stated regarding the first adoption of the title of Sultán (p. 271), as also with a view of showing, by the earliest available numismatic evidence, the actual loss by the Ghaznavís of the city of Nishápúr, which was finally taken from Masaúd by the Seljúks in 431 A.H.

Gold. Weight, 62·5 gr. Nishápúr. 433 A.H. British Museum.

REV.
 محمد رسول الله
 القائم بامر الله
 الامير الاجل
 طغرل بك

OBV.
 فتح
 لا اله الا
 الله وحده
 لا شريك له

Marg. Surah ix. 33, and lxi. 9; which is, however, incomplete, ending thus—
 المشرة

Marg. int. بسم الله ضرب هذا
 الدينار بنيسابور سنة ثلث
 وثلاثين واربعمائة

Marg. ext. Surah xxx. 4, 5.

No. LX

Silver. Weight, 54 gr. 422 A.H. Broad Coin.

Rev.

الله

محمّد رسول الله

ناصر دين الله

حافظ غيار الله

مسعود

Obv.

لا اله الا

الله وحده

لا شريك له

القادر بالله

Marg. Surah ix. 33, and lxi. 9.

محمّد رسول
 كره المشركون

Marg. int. بسم الله ضرب هذا

ور سنة اثني وعشرين
 واربعماية

Marg. ext. Surah xxx. 4, 5.

Gold. Weight, 60 gr. Nishapur. 439 A.H. My Cabinet.

Rev.

الله

محمّد رسول الله

السلطان المعظم

شاهانشاہ

طغرل بك ابوطا

لب

Obv.

الغائب

لا اله الا

الله وحده

لا شريك له

بامر الله

Marg. Surah ix. 33, and lxi. 9.

Marg. int. بسم الله ضرب هذا

الدينار بنيسابور سنة تسع
 وثلثين واربعماية

Marg. ext. Surah xxx. 4, 5.

No. 61.

Silver. Weight, 47 gr. Broad Coin. British Museum.

REV.	OBV.
الله	عدل
محمد	لا اله الا
رسول الله	الله وحده
عليه السلام	لا شريك له
مسعود	القادر بالله
Marg. Surah xxx. 4, 5.	Marg. بسم الله ضرب هذا واربعاية

No. 62.

Silver. Weight, 50 gr. 425 A.H. Broad Coin. *My Cabinet.*

REV.	OBV.
الله	عدل
محمد	لا اله الا
رسول الله	الله وحده
القائم بامر الله	لا شريك له
مسعود	
Marg. Surah xxx. 4, 5.	Marg. بسم الله ضرب هذا الدر سنة خمس وعشرين واربعاية

No. 62a.

A fragment of an analogous Coin bears on its Obverse Margin the words

27. (4) سنة سبع وعشرين

No. 63.

Silver. Weight, 45 gr. Balkh. (42)8 A.H. Broad Coin.

Similar in legends to No. 62; but the characters are coarsely executed.

Obverse Margin. ضرب هذا الدرهم ببلخ سنة ٤٢٨

No. 64.

Silver. Weight, 47 gr. Wálin. Small size. Very scarce.

Legends on Areas the same as No. 61.

Marg.

لله الامر من بعد ويو

Marg.

ضرب هذا الم
بوالين سنة

Wálin م بوالين سنة

No. 65.

Silver. Weight, 66 gr.

REV.

الله

محمد

رسول الله

عليه السلام

مسعود

OBV.

القائم بامر

الله

لا اله الا

الله وحده

لا شريك له

محمد

Margins. Illegible.

A second Coin has the Obverse monogram formed thus ح ل م .

No. 66.

Silver. Weight, 50 gr. Small size.

Same as No. 65, with القائم at the top, and بامر الله at the bottom of Obverse Area.

No. 67.

Silver. Weight, 52 gr.

REV.	Obv.
ظهره	عدل
محمد رسول الله	لا اله الا
القائم بامر الله	الله وحده
ناصر دين الله	لا شريك له
مسعود	س

Margins. Illegible.

Some specimens of this class of Coins have their Margins quite plain, the parallel lines being separated by four small circles.

No. LXVIII.

Silver. Weight, 36 gr.

Areas as in No. 67, with the monogram **اندراب** at the top of Obverse, and **له** at the top of the Reverse legend.

No. 69.

Silver. Weight, 55 gr.

REV.	Obv.
ظهره	لا اله الا
محمد رسول الله	الله وحده
ناصر دين الله	لا شريك له
مسعود	

Margins composed of circular lines :—Obverse, quite plain ; Reverse, lines separated by bosses.

No. LXX.

Silver. Weight, 47 gr.

REV.	Obv.
<p> ^ن ^ن لله ^ن محمد رسول الله ناصر دين الله ابو سعيد مسعود </p>	<p> عدل لا اله الا الله وحده لا شريك له س </p>
Marg. _____ بسم الله ضر _____ واربعاية _____	Marg. Illegible.

No. 71.

Silver. Weight, 47 gr.

The same as No. LXX., but with **القائم** at the top and **بامر الله** at the bottom of the Obverse legend, in the place of **عدل** and **س**; and **محمد** occupying an entire line, in lieu of the **له** on the Reverse.

No. 72.

Silver. Weight, 51 gr.

REV.	Obv.
<p> ظهوره محمد رسول الله القائم بامر الله ناصر دين الله ٨ </p>	<p> عدل لا اله الا الله وحده لا شريك له س </p>

Margins. Illegible.

No. 73.

Silver. Weight, 52 gr.

REV.	OBV.
ظهره	عدل
محمد رسول الله	لا اله الا
القباهم بامر الله	الله وحده
ناصر دين الله	لا شريك له
أبو سعيد	س
Margins. Illegible.	

No. LXXIV.

Silver. Weight, 5.5 gr.

REV.	OBV.
بن محمود ح	مسعود

No. 75.

Brass. Weight, 42 gr.

Same as Silver Coin No. 67. Margins without legends.

No. 76.

Copper. Weight, 50 gr.

REV.	OBV.
Same legend as No. 61.	Usual symbol in three lines.
Margins. Illegible.	

The subjoined Coin is inserted in this place, instead of being located in its due position in the series of the moneys of Masaúd, as there are some doubts regarding its correct identification consequent upon the worn state of the name of the Khalif, and the obliteration of the Obverse marginal legend, which would have served to fix the date and place of coinage. The piece is remarkable if it be from any of the mints of Masaúd of Ghazní, inasmuch as the word Sultán appears for the first time on the medals of this dynasty. Supposing that it really belongs to Masaúd, the son of Mahmúd, it will be necessary to conclude that it was struck in some of the provincial governments of his extensive dominions, as the type and the style of the legend equally differ from those of any of the recognized Coins of Ghazní.

The following is an enumeration of the various territorial possessions of Masaúd—

وكان ملكه عظيما فسجأ ملك اصفهان والري وطبرستان

وجرجان وخراسان وخواهرزم وبلاد الران وكرمان وحبستين
والسند والرخج وغزنة وبلاد الغور واطاعة اهل البر والبحر
Abûl Fedâ, Ann. Musl. (ed. Reisk), Vol. III. p. 114.

This summary does not appear to require any lengthened comment, the majority of the places indicated being sufficiently well known to modern geographers. It may be necessary, however, to notice that the word الران is frequently used by Ibn Haukul for اران (see Géographie d'Aboulféda, note at foot of page 387); and to explain that الرخج, or الرحج, is the name of a district of the province of Sejistân, situated up the River Helmund (see Istakhrî, p. 101; Ouseley's Orient. Geography, p. 207; Edrisi, p. 444; Aboulféda, Géographie, p. 342). Reisk, in his translation of the above passage, adds the name of Mokrân, which, though not to be found in his Arabic printed text, may possibly have had its place in the original MS.

Brass. Weight, 60 gr. Unique. Mr. Masson's own collection.

REV.

Obv.



سلطان المعظم ملك العالم
مسعود

Marg. Surah xxx. 4, 5.

لا اله الا الله

محمد رسول الله

عادي بالله

Marg. Illegible.

The annexed curious passage, relating certain unaccountable posthumous honours paid to Masaûd in the public prayers, is extracted from the Târikh Masaûdî, as it is by no means improbable that a similar commemorative record may have been extended to the coinage of the day.

شاه ملك * * * روز ادينه ديكر روز مسجد جامع آمد با بسيار
سوار و پياده ساخته و كوكبه بزرگ و بنام امير المؤمنين و سلطان
مسعود پس بنام وي خطبه كردند عجيب اين بايد سنود آن روز
كه بنام امير مسعود آنجا خطبه كردند پيش از آن بمدتي وي
بقلعت كيري بكشته بودند

M Ō D Ū D.

No. 77.

Gold. Weight, 52 gr. Ghazni. 433 A.H.

Rev.

الله فتح لله
 محمد رسول الله
 شهاب الدولة
 وقطب الملة
 مودود

Marg. محمد رسول الله ارسله
 بالهدي ودين الحق ليظهره
 على الدين كله ولو كره
 المشركون

Obv.

عدل
 لا اله الا
 الله وحده
 لا شريك له
 القائم بامر الله

Marg. int. بسم الله ضرب هذا
 الدينار بغزنة سنة ثلث
 وثلثين واربعمائة

Marg. ext. لله الامر من قبل
 ومن بعد يومئذ بفرح
 المومنون بنصر الله

No. LXXVIII.

Gold. Weight, 62 gr. Ghazni. 435 A.H.

REV.	OBV.
<p> الله فتح الله محمد رسول الله شهاب الدولة وقطب الملة مودود </p>	<p> عدل لا اله الا الله وحده لا شريك له القائم بامر الله س </p>
<p> Marg. محمد رسول الله ارسله بالهدي ودين الحق ليظهر علي الدين كله ولو كره المشركون </p>	<p> Marg. int. بسم الله ضرب هذا الدينار بغزنة سنة خمس وثلاثين واربعمائة Marg. ext. لله الامر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله </p>

No. 79.

Silver. Weight, 51 gr.

REV.	OBV.
<p> فتح محمد رسول الله القائم بامر الله شهاب الدولة مودود </p>	<p> رمضان عدل لا اله الا الله وحده لا شريك له س </p>

Margins. Illegible.

No. 80.

Silver. Weight, 51 gr.

Similar legends on both Areas, with the monogram **رمضان** at the top,
and **سعى** at the foot of the Obverse, in place of **س**.

Obverse Margin. **الدرهم بغزنة**.

No. 81.

Silver. Weight, 41 gr. 433 A.H.

REV.
 ٠ ٠ فتح ٠ ٠
 محمد رسول الله
 علي الله عليه
 شهاب الدولة
 مودود

OBV.
 ٠ عدل ٠
 لا اله الا الله
 وحده لا شريك له
 القائم بامر الله
 خ

Marg. Illegible.

Marg. **بسم الله ضرب هذا
الدرهم سنة ثلث
وثلاثين واربعمائة**

No. LXXXII.

Silver. Weight, 51 gr. Ghazni. 434 A.H. Common.

REV.
 ٠ فخر ٠
 محمد رسول الله
 شهاب الدولة
 ابو الفتح
 مودود ٠

OBV.
 ٠ عدل ٠
 س
 لا اله الا
 الله وحده
 لا شريك له
 القائم بامر الله

Marg. **بسم الله ضرب هذا****الدرهم بغزنة سنة اربع****وثلاثين واربعمائة**Marg. **بغزنة****سنة اربع وثلاثين****واربعمائة**

There are two thick specimens of this type of Coin, each of which weighs 63 gr.

No. 83.

Silver. Weight, 55 gr. Ghazni. 4?? A.H.

REV.
 لله فتح لله
 محمد رسول الله
 شهاب الدولة
 وقطب الملة
 مودود

OBV.
 عدل
 لا اله الا
 الله وحده
 لا شريك له
 القابم بامر الله
 س

Marg. Surah xxx. 4, 5.

Marg. بسم الله ضرب هذا
 الدرهم بغزنة سنة
 واربع مائة

No. LXXXIV.

Silver. Weight, 49 gr.

Similar to No. 83, with the word محرم Muharrim over the عدل
 in Obverse. Mint mark س.

No. 85.

Silver (impure). Weight, 40 gr.

Similar to No. 83, with the word رجب Rajab over the عدل
 in Obverse. Mint marks س ع.

No. 86.

Silver. Weight, 36 gr.

Similar to No. 83, with the word شوال Shawāl over the عدل
 in Obverse. Mint marks س ع.

No. 87.

Silver. Weight, 52 gr.

REV.
 * ق ت ح *
 ماحمد رسول الله
 شهاب الدولة
 وفخر الاملة
 مودود

Obv.
 عدل
 لا اله الا
 الله وحده
 لا شريك له
 القائم بامر الله
 س

Marg. Illegible.

Marg. Worn. درهم بغرنقة

س
 املّة Hope (faith).
 ع

No. 88.

Silver. Weight, 44 gr.

REV.
 ش
 شهاب الدولة
 وفخر الاملة
 ابو الفتح
 مودود

Obv.
 ص
 لا اله الا
 الله وحده
 لا شريك له
 القائم بامر الله
 س

Broad Margins, with bosses and ال alternating.

No. 89.

Brass. Weight, 30 gr.

Legends in Areas as in No. 87, Silver Coin. The Obverse is wanting in the usual عدل, and has the mint mark س on the left of the legend.

Marg. As usual. بسم الله ————— اربعماية | لله الامر من

No. 90.

Brass. Weight, 33 gr.

Areas as in No. LXXXII., Silver Coin.

Marg. Illegible.

Marg. ضرب هذا —————

No. XCI.

Copper and Silver, mixed. Weight, 44 gr. *My Cabinet.*

REV.

OBN.

عدل
شهاب الدولة
وقطب الملة
ابو الفتح
مودود

श्री समन्त देव
Figure of Nandī.

Marg. Illegible.

No. 92.

Copper and Silver. Weight, 45.5 gr. *My Cabinet.*

Similar to No. XCI.

Reverse Margin. — ضرب هذا الدرهم بلوهور —

The earliest Mohammedan notice of Lahór is to be found in Albírúní; it is to the following effect:—

ثم فيها بين المغرب والشمال الى أدت هور تسعة والى حنين
سنة والى ميدهوكور قصبة لوهاور على شرق نهر ايراده ثمانية

"Si de là [Canoge] on se porte vers le nord-ouest, on rencontre Adathaur, à la distance de neuf parasanges; ensuite Hadjannyr, à la distance de six parasanges; puis Maydahoukour, capitale du Lauháour (Lahor), sur la rive orientale du Irádha (le Ravi), à la distance de huit parasanges."

Fragments Arabes, &c., Reinaud, pp. 88, 114.

قال في اللباب^١ ولوهور مدينة كبيرة من بلاد الهند
كثيرة الخير ويقال لها ايضا لهاور
Géographie d'Aboulféda, p. 359.

"It is stated in the Lubab, *Lohór* is a great city of the cities of India, possessing many advantages. It is called also *Luháwur*."

¹ The Lubáb of Ibn Alatír is not extant. Reinaud et MacGuckin de Slane, Préface. Idem, p. 37.

ABDAL RASHÍD.

No. XCIII.

Gold. Weight, 74 gr. Ghazuf. 440 A.H.

REV.

الله

مكمد رسول الله

عن الدولة

ونرين الملة

شرق الله

عبد الرشيد

OBY.

عدك

س

لا الله الا

الله وحده

لا شريك له

القائم بامر الله

Marg. مكمد رسول الله

ارسله بالهدي ودين الحق

ليظهره علي الدين كله

ولو كره المشركون

Marg. int. بسم الله ضرب هذا

الدينار بغزنة سنة اربعين

واربع مائة

Marg. ext. لله الامر من قبل

ومن بعد ويومئذ يفرح

المؤمنون بنصر الله

No. XCIV.

Gold. Ghazni. 441 A.H. M. B. Allard.

Rev.	Obv.
الله	س
محمد رسول الله	لا اله الا
عن الدولة	الله وحده
ونزين الملة	لا شريك له
شرفي الله	القائم بامر الله
عبد الرشيد	
Marg. محمد رسول الله	Marg. int. بسم الله ضرب هذا
ارسله بالهدي ودين الحق	الدينار بغزنة سنة احدى
ليظهره علي الدين كله	واربعين واربعماية
ولو كره المشركون	Marg. ext. لله الامر من قبل
	ومن بعد ويومئذ يفرح
	المؤمنون بنصر الله

No. XCV.

Silver. Weight, 49 gr. Ghazni. (4)42 A.H. Rare.

Rev.	Obv.
شرفي الله	فتح
محمد رسول الله	لا اله الا
عن الدولة	الله وحده
ونزين الملة	لا شريك له
عبد الرشيد	القائم بامر الله
Marg.	Marg.
بغزنة سنة اثني واربع	الدرهم بغزنة سنة اثن

A second specimen of this description of Coin has the words "At Ghazni,"
VOL. IX. 2 E

year (4)42" و بغزنة سنة اثني واربعين clearly developed on the Obverse Margin; and a third similar piece discloses on both Margins the more important confirmative unit of سنة احدى وار (44)1.

No. 96.

Other Coins, of a nearly analogous character, have the word نرين written in a manner differing from the form observable in the Engraving of Coin XCV., the Kufic ر being projected above the line of the word, as is usual in the old style of the letter. They also vary from No. XCV. in the Obverse monograms, which are occasionally seen to be " عدل " and " عدل " .
س ك

On the Obverse of one specimen is likewise to be detected the imperfect marginal date of 441 سنة احدى ارب واربع

The examination of the mutilated marginal legends of the concluding examples of the Coins of Abdal Rashid has been followed out in more than usual detail, with a view to determine, by satisfactory corroborative evidence, the credibility of the date of 440 A.H., to be seen on medal No. XCIII. This has been undertaken, not so much on account of the existence of any doubt as to the correct decipherment of the inscription on the Coin itself, as to meet any objection arising from the possibility of an omission—on the part of the die-engraver—of the word which should express the unit number in the date. Had the remaining Coins of Abdal Rashid indicated no dates but such as would maintain the statement of those writers who assign this Monarch's accession to the year 443, and thereby negatively have justified the inference of an error in the preparation of the die of No. XCIII., some difficulty might have been experienced in accepting the *historically* unsupported testimony of an isolated Coin; but, the specimens now cited, though they unquestionably do not directly affirm the doubtful date, uphold it so sufficiently with immediately consecutive annual dates, that the value of the initial numismatic record may fairly be relieved from all suspicion.

FEROKHIZÁD.

No. XCVII.

Gold. Bibliotheque du Roi, Paris. Kufic letters.

Rev.	Obv.
* محمّد رسول الله جمال الدولة وكمال الملة فرخزاد بن مسعود	* لا اله الا الله وحده لا شريك له القايم بامر الله
Marg. Surah ix. 33, and lxi. 9.	Marg. int. بسم الله ضرب هذا الدينار —
	Marg. ext. Surah xxx. 4, 5.

No. XCVIII.

Gold. Weight, 72 gr. Persian letters—single Margins. Unique.

Rev.	Obv.
الله محمّد رسول الله القايم بامر الله جمال الدولة ابو شجاع	لا اله الا الله وحده لا شريك له فرخزاد بن مسعود
Marg. محمد رسول الله	Marg. بسم الله ضرب هذا
ارسله بالهدي ودين الحق	الدينار
ليظهره علي الدين كله	واربعماية
ولو كره المشركون	

This Coin is noticeable, as offering the only instance in the present series of the use of Persian letters, in lieu of the accustomed Kufic. It is known that Mahmúd's Vizír, Abúl Abbás Fazíl, introduced for the first time, at the Court of Ghazní, the practice of writing public papers in the Persian language; and that

Khwājah Ahmad, the son of Hasan Meimendī, who subsequently became Minister, reverted to the Arabic for all permanent official documents (Firishtah, Briggs, i., 88). It is possible that the altered style of the legend of the above medal may indicate a similar attempt at the re-introduction of the Persian language, as shown in the adoption of its characters on the coinage of the day. A more probable explanation of the origin of the change in the form of the letters is, however, to be found in the supposition that it may have been designed to convey an allusion to the temporary success of Ferokhzād over the armies of the Seljūks in Khorāsān; or, indeed, it is by no means unlikely that the medal itself may actually have been struck in some of the Persian cities during their brief occupation by the troops of the Ghaznavī Monarch.

No. 99.

Silver. Weight, 40 gr.

REV.

محمد رسول الله
 ابو شجاع
 فرخ نراق بن
 مسعود

Marg.

الدرهم بغزنة سنة ا

OBY.

عدل
 لا اله الا
 الله وحده
 لا شريك له
 القابم بامر الله

Marg. Illegible.

No. 100.

Silver. Weight, 46 gr. (4)4? A.H. Broad Margins.

REV.

الله
 محمد رسول الله
 صلي الله عليه
 جمال الدولة
 فرخ نراق

Marg. Illegible.

OBY.

عدل
 لا اله الا الله
 وحده لا شريك له
 القابم بامر الله
 عدد

Marg. بسم الله ضرب هذا

الدرهم اربعين

واربع مائة

No. 101.

Silver. Weight, 42 gr. 450 A.H. Broad Margins.

REV.	OBV.
الله	جال
محمّد رسول الله	لا اله الا الله
صلي الله عليه	وحده لا شريك له
جال الدولة	القائم بامر الله
فرخزاد	عدد
Marg. هم بغزنة سنة	Marg. الدرهم بغ
خسبين وا	خسبين واربعماية

No. CII.

Silver. Weight, 46 gr.

REV.	OBV.
ن	فتح
محمّد رسول الله	لا اله الا
جال الدولة	الله وحده ن
وكمال الملة	لا شريك له
فرخزاد	القائم بامر الله

No Margins.

Others have monograms الله and عدل. Weights, up to 47 gr.

No. CIII.

Silver. Weight, 5·5 gr.

REV.	Obv.
الله	لا اله الا
محمد	الله القابم
رسول الله	بامر الله
فرخ نراد	

Average weight of four other specimens, 5·25 gr.


No. CIV.

Mixed Silver and Copper. Weight, 50 gr.

REV.	Obv.
عدل	श्री समन्त देव
جمال الدولة	Figure of Nandí.
ابو شجاع	
فرخ نراد	


No. 105.

Mixed Silver and Copper. Weight, 44 gr. Unique.

REV.	Obv.
	श्री समन्त देव
ابو شجاع نعلع	Figure of Nandí.
فرخ نراد	

No. 106.

Copper. Weight, 39 gr.

REV.	OBV.
<p>  محمد رسول الله صلي الله عليه جمال الدولة فرخ نراد </p>	<p> عدل لا اله الا الله وحده لا شريك له القابم بامر الله بن مسعود </p>

Margins. Illegible.

No. 107.

Copper. Weight, 30 gr.

Same as No. CII., Silver Coin.

IBRAHĪM.

No. CVIII.

Silver. Weight, 42 gr. Rare.

REV.	OBV.
ن ملك ن	ظهیر
محمـد	لا اله الا
رسول الله	الله وحده
القائم بامر الله	لا شريك له
ابراهيم	الدولة

Broad Margins. Bosses and لا alternating.

No. CIX.

Silver. Weight, 44 gr. Unique.

REV.	OBV.
ن الله ن	ن ن ن
محمـد رسول	لا اله الا
الله ظهير	الله وحده
الدولة	لا شريك له
الملك ابراهيم	القائم بامر الله
نصيري	ع

Margins. Illegible.

No. 110.

Silver. Weight, 34 gr.

Rev.	Obv.
الله	ملك
محمد رسول الله	لا اله الا الله
صلي الله عليه	وحده لا شريك له
ظهر الدولة	القائم بامر الله
ابرهيم	الاسلام

Margins. Illegible.

Judging from the outline of what still remains of the nearly obliterated Reverse marginal legend, the inscription seems to have been composed of a mere repetition of the words الملك لله

No. 111.

Silver. Weight, 42 gr.

Rev.	Obv.
عد	المظفر
محمد رسول الله	لا اله الا الله
صلي الله عليه	وحده لا شريك له
ابو المظفر	القائم بامر الله
ابرهيم	عد

Marg. Illegible.

Marg.

_____ ضرب هذا الدرهم ب_____

A similar Coin has the monogram عد in the place of المظفر,
the former being replaced by the word الله

Obverse Margin. بسم الله _____ واربعاية

No. 112.

Silver. Weight, 34 gr.

REV.	Obv.
محمد	القائم
رسول الله	لا اله الا
نصير الدولة	الله وحده
وظهير الملة	لا شريك له
ابراهيم	بامر الله
Marg. Illegible.	Marg. الملك لله

No. 113.

Silver. Weight, 33 gr.

A Coin similar to No. 112, having the Khalif's name in the third line of the Obverse, the two first lines being lengthened accordingly to contain the

usual legend. Monograms $\frac{\text{عدل}}{\text{عدد}}$.

Reverse legend as in No. 112. Monogram **قران**.

No. 114.

Silver. Weight, 33 gr.

REV.	Obv.
قران	
محمد رسول الله	
نصير	Similar to No. 113.
الدولة	
ابراهيم	

No. 115.

Silver. Weight, 31 gr.

REV. (Circular Area.)

الله ٠ الله
 محمد رسول الله
 نصير الدولة
 وظهير الملة
 ابراهيم

OBY.

القايم

لا اله الا
 الله وحده
 لا شريك له

الملك

Marg. Illegible.

The title الملك at the foot of the Obverse surface is occasionally replaced
 by the word عدد .

No. 116.

Silver. Weight, 34 gr.

REV.

محمد
 رسول الله
 ظهير الدولة
 ونصير الملة
 ابراهيم

OBY.

القايم

لا اله الا
 الله وحده
 لا شريك له
 بامر الله

راحت

No. CXVII.

Silver. Weight, 42 gr.

REV.

الله الله الله
 محمد رسول الله
 السلطان الاعظم
 قاهر الملوك
 سيد السلاطين
 ابراهيم

OBY.

لا اله الا الله
 وحده لا شريك له
 القايم بامر الله
 ملك الاسلام
 نصيري

Margins. Illegible.

No. 118.

Other Coins of this type bear the name of the Khalif Al Muktadī
be amerillah. Monogram on Obverse **قران**.

No. CXIX.

Silver. Weight, 55 gr.

Rev.	Obv.
عمادي	ن * ن
السلطان الاعظم	لا اله الا الله
قاهر الملوك	محمد رسول الله
سيد السلاطين	المقتدي بامر الله
ابو المظفر	ملك الاسلام
ابرهيم	ح ه ك

Margins. Illegible.

A second specimen has **واربعمائة** ————— **يسم الله ضرب هذا**
legible on the Obverse Margin.

No. 120.

Silver. Weight, 34 gr.

Rev.	Obv.
السلطان	قران
الاعظم قاهر	لا اله الا الله
الملوك	وحده لا شريك له
سيد السلاطين	المقتدي بامر الله
ابرهيم	ملك الاسلام
	ك ه ك

Margins composed of minute triangular points.

No. 121.

Silver. Weight, 40 gr.

Obverse. As No. 120; but the Khalif's name is at the top and bottom of

Obverse, thus المقتدي
بامر الله

Reverse. Monogram قران, and a legend similar to No. 120; but the whole is comprised in four lines, instead of five.

No. 122.

Silver. Weight, 44 gr.

Rev.

الله * الله
السلطان الاعظم
قاهر الملوك
سيد السلاطين
ابراهيم

Obv.

المقتدي
السلطان الاعظم
قاهر الملوك
سيد السلاطين
بامر الله

No. 123.

Silver. Weight, 44 gr.

Rev.

الله الله الله
محمد رسول الله
السلطان الاعظم
قاهر الملوك
سيد السلاطين
ابراهيم

Obv.

لا اله الا الله
وحده لا شريك له
ملك الاسلام
المقتدي بامر
الله

Another specimen of this class of Coin has the monogram قاهر
at the top of the Obverse.

No. 124.

Silver. Weight, 47 gr.

REV.	Obv.
حافظ	المقتدي
السلطان	لا اله الا
الاعظم	الله محمد
ابرهيم	رسول الله
	بامر الله

Another Coin of this type has on the Reverse Margin

ك لله الملك لله الملك لله

No. CXXV.

Silver. Weight, 48 gr.

REV.	Obv.
حافظ	المستظهر
السلطان	لا اله الا
الاعظم	الله محمد
ابرهيم	رسول الله
	بالله
Marg. Illegible.	Marg. ملك لله الملك لله الملك لله

No. CXXVI.

Silver. Weight, 5.5 gr.

REV.	Obv.
بن مسعود	ابرهيم
	Centre.

No. CXXVII.

Silver. Weight, 4·5 gr.

REV.	Obv.
محمد	لا اله الا
رسول الله	الله القائم
ابراهيم	بامر الله

No. 128.

Silver and Copper, mixed. Weight, 27 gr.

REV.	Obv.
محمد رسول الله	لا اله الا الله
ابو المظفر	وحده لا شريك له
ابراهيم بن	القائم بامر الله
مسعود	عدن

No. CXXIX.

Silver and Copper. Weight, 46 gr. Lahór.

REV.	Obv.
عدل	श्री समन्त देव
السلطان	Figure of Nandí.
المعظم	
ابو المظفر	
ابراهيم	
Marg. ضرب هذا الدرهم	
بلوهور	

A second similar specimen has also the words — ربهذا الدرهم بلوهور —
clearly legible on its Margin.

No. 130.

Silver and Copper. Weight, 47 gr.

REV.
 Legend commences with
 السلطان الاعظم
 instead of
 السلطان المعظم

OBY.

As in No. CXXIX.

Some Coins have the monogram سيف in lieu of عدل; and many have
 the Margins filled with dots in the place of legends.

No. 131.

Brass. Weight, 28 gr.

Areas as in No. 112, Silver Coin.

No. 132.

Brass. Weight, 34 gr.

REV.
 As in No. 121.

OBY.
 As in No. CXIX.

MASA'UD III.

No. CXXXIII.

Silver. Weight, 50 gr. Unique.

REV.

ابو سعد
السلطان الاعظم
الكادم بامر الله
القائم برجب الله
مسعود

OBY.

الله * الله
لا اله الا الله
محمد رسول الله
المستظهر بالله
بمبني

Marg.

_____ الملك الموبد علا الدولة و _____

Marg.

_____ سنة خمس و _____

No. CXXXIV.

Silver. Weight, 47 gr. 494 A.H.

REV.

ظهري

السلطان
الا عظم
مسعود

ع

OBY.

المستظهر

لا اله الا
الله محمد
رسول الله
بالله

Marg. الملك الموبد علا الدولة
وسنا² الملة ظهري الامام¹

Marg. اربع وتسعين
اربع مائة

¹ This marginal legend has been restored from the collation of different specimens.

² سنّا Light.

No. CXXXV.

Silver. Weight, 55 gr. Very scarce.

REV.	Obv.
سنای	لا اله الا الله
السلطان الاعظم	محمد رسول الله
علا الدولة	المستظهر بالله
وسنا الملة	ملك الاسلام
ظهیر الامام	ابو سعد
مسعود	

No Margins.

A second Coin has the monogram * سنای * at the top of Reverse.

No. 136.

Silver. Weight, 38 gr. Common.

REV.	Obv.
ابو سعد	عدل
السلطان العادل	لا اله الا الله
مولى السلاطين	محمد رسول الله
نظام الدين	المستظهر بالله
مسعود	قاهري
Marg. —————	Marg. Illegible.
بغزنة سنة خمس و	

No. CXXXVII.

Silver and Copper. Weight, 51 gr. Major Simpson.

REV.	Obv.
السلطان	श्री समन्त देव
علا الدولة	Figure of Nandī.
مسعود	

No. 138.

Silver and Copper. Weight, 51 gr. Major Simpson.

REV.
 السلطان
 العدل
 ابو سعد
 مسعود

OBY.

श्री समन्त देव
 Figure of Nandī.

No. 139.

Copper. Weight, 47 gr.

Similar legends, &c., to Silver Coin, No. 136.

ARSLAN.

No. 140.

Silver. Weight, 49 gr. Very scarce.

REV.
 ملكي
 محمد رسول الله
 سلطان الدولة
 ملك ارسلان بن
 مسعود

OBY.

لا اله الا الله
 وحده لا شريك له
 المستظهر بالله
 م

Marg. الملك لله الملك لله الملك لله

Marg. Illegible

No. CXLI.

Copper. Weight, 42 gr. Common.

REV.
 ملك ارسلان

OBY.

سلطان الدولة

BAHRÁM SHÁH.

No. CXLII.

Silver. Weight, 56 gr. Very common.

REV.	OBV.
سلطان	الله
محمد رسول الله	لا اله الا الله
السلطان الاعظم	المسترشد بالله
بميين الدولة	عضد الدولة
بهرامشاه	سنجر
ع	

Margins. Illegible.

A second Coin has _____ الدرهم بغزنة س _____ on its Obverse, and
 _____ ضرب هذا الدرهم بغ _____ on its Reverse Margin.

No. 143.

Silver. Weight, 30 gr. Small Coin.

Areas as in No. CXLII. No Margins.

No. CXLIV.

Silver. Weight, 56 gr. Very scarce.

REV.	OBV.
ناصرى	الله
محمد رسول الله	لا اله الا الله
السلطان الاعظم	المقتنى لامر الله ¹
بميين الدولة	عضد الدولة
بهرامشاه	سنجر

Margins. Illegible.

¹ Sic in orig.

No. CXLV.

Silver. Weight, 8 gr.

Rev.	Obv.
Margin.	Margin.
السلطان المعظم بمين الدولة	لا اله الا الله محمد رسول الله
Centre.	Centre.
بهرام شاه	بهرام شاه

No. 146.

Silver. Weight, 10 gr.

Rev.	Obv.
ن بن ن	شاه
مسعود	بهرام شاه
ن ن	ع

This type of Coin has no *written* Margins, the space being filled in with simple dots.

No. CXLVII.

Silver and Copper. Weight, 48 gr. *My Cabinet.*

Rev.	Obv.
عدل	
السلطان	श्री समन्त देव
الاعظم	Figure of Nandī.
بهرام شاه	

KHUSRŪ SHĀH.

No. CXLVIII.

Gold. Weight, 59 gr. Unique.

REV.

OBY.

معز

...

محمد رسول الله

لا اله الا الله

السلطان الاعظم

وحده لا شريك له

معز الدولة

المقتني لامر الله

خسرو شاه

عضد الدولة

سنجر

Marg. Illegible.

Marg. ارسله بالهدي

علي الدين

No. 149.

Silver. Weight, 47 gr. Unique.

REV.

OBY.

ناصر

الله

محمد رسول الله

لا اله الا الله

السلطان الاعظم

المقتني لامر الله

معز الدولة

عضد الدولة

خسرو شاه

سنجر

Marg. Composed of dots.

Marg. ضرب هذا

No. CL.

Silver. Weight, 63 gr. Scarce.

This type varies from No. 149, in the rejection of the name of Sanjar, the two last lines of the Obverse Area being superseded by the words

امير المؤمنين

Both Margins are composed of dots.

KHUSRŪ MALIK.

No. CLI.

Silver. Weight, 50 gr. Unique.

REV.	Obv.
?	عدل
محمّد رسول الله	لا اله الا الله
السلطان الاعظم	وحده لا شريك له
تاج الدولة	المقتني لامر الله
خسرو ملك	امير المومنين

Margins filled up with dots.

No. CLII.

Silver. Weight, 66 gr. Common.

REV.	Obv.
	عدل
محمّد رسول الله	لا اله الا الله
السلطان الاعظم	المستجد بامر ¹ ه
تاج الدولة	امير المومنين
خسرو ملك	

Dotted Margins.

Some have marginal inscriptions; but the purport is unintelligible. Occasionally are to be seen the Obverse monogram, *infra*, ع ع ع, and Reverse, *supra*, تاج.

¹ Sic in orig.

No. CLIII.

Silver and Copper. Weight, 50 gr.

REV.
السلطان
الاعظم
تاج الدولة
خسرو ملك

OBV.
The Bull Nandī in Toghrā,
and traces of
श्री समन्त देव

No. 154.

Copper. Weight, 48 gr. *My Cabinet.* (See also Plate XX., fig. 16, *Ariana Antiqua.*)

REV.
In a circle
خسرو ملك

OBV.
السلطان
الاعظم
سراج
الدولة

No. 155.

Copper. Weight, 50 gr.

REV.
تاج
الدولة
خسرو
ملك

OBV.
السلطان
الاعظم
*

TABLE II.—*Abstract of Dates legible on the Coins.*

A.H.	Mint City.	King's Name.	Reference to Coins.	Remarks.
347	(Anderábeh)	Alptegín	1	Fræhn.
380	Ferwán	Sabaktagín	2	2 specimens.
382	?	idem	3	
383	Ferwán	idem	4	
(3)84	?	idem	5	
385	Níshápúr	Mahmúd	8	
390	idem	idem	9 and 10	
395	Herát	idem	14	{ See also No. 25, (Ghazní).
399	(Níshápúr)	idem	26	
399	(Ghazní)	idem	27	
400	Níshápúr	idem	11	Fræhn.
401	idem	idem	12 and 13	
401	Herát	idem	15	2 specimens.
401	Ghazní	idem	36	
405	idem	idem	54	
407	Níshápúr	idem	19	
409	idem	idem	20	
411	Herát	idem	16	
411	Balkh	idem	40	
411	Ghazní	idem	43 and 44	
412	Balkh	idem	45	See also No. 42.
413	Herát	idem	17	
414	Níshápúr	idem	41	
414	Herát	idem	18	
414	?	idem	46	
419	?	idem	47	
421	?	idem	50 and 52	
421	Balkh	idem	51	4 specimens.
422	Níshápúr	Masaúd	58	
422	?	idem	60	
425	?	idem	62	
(4)27	?	idem	62a	
(42)8	Balkh	idem	63	
431	Níshápúr	idem	59	
433	Ghazní	Módúd	77	
433	?	idem	81	
434	Ghazní	idem	82	
435	idem	idem	78	
440	idem	Abdal Rashíd	93	
441	idem	idem	94	{ See also No. 96 and Note to No. 95.
(4)42	idem	idem	95	2 specimens.
(4)4?	?	Ferokhzád	100	
450	Ghazní	idem	101	
494	?	Masaúd III.	134	

Mons. F. Soret, in his "Lettre sur quelques Monnaies inédites trouvées à Bokhara" (Genève, 1843), describes a copper Coin similar in historic characteristics to No. 8, bearing the conjoint names of Al Tá'ih lillah, Náh bin Mansúr, and Seif al Daulah (Mahmúd), struck at Níshápúr in 396 A.H. M. Soret also cites from Fræhn's works, gold Coins of Mahmúd, Níshápúr, 413, and Ghazní, 406. The means of verification of these last quotations are not immediately available.

TABLE III.—*Mint Cities.*

1	Balkh	بلخ	Nos. 40, 45, 51, &c.
2	Ferwán	فروان	„ 2, 4. See also Coins B and C, pp. 35, 36.
3	Ghazni	غزنة	„ 36, 43, 49, 53, &c., &c.
4	Herát	هرات	„ 14, 15, 16, 17, 18, &c.
5	Lahór	لوهور	„ 92, 129.
6	Nishápúr	نيسابور	„ 8, 9, 10, 11, 12, &c.
7	Sejistán	سجستان	„ 48.
8	Wálín	والين	„ 29, 64.
9	Anderábeh?	Fræhn, <i>Novæ Symbolæ</i> , p. 15.
10	Bokhárá, 412 A.H.	} ..	{ Are quoted by Møeller (<i>De Numis. Orientalibus</i> , p. 134), as given by Fræhn (2ter Ber., p. 36).
11	Kermínfa, 389 A.H.		

Since the major portion of the preceding pages have passed through the press, an opportunity has occurred of inspecting a *second* copy of the rare work of Al Bihakí, containing the life and history of Masaúd of Ghazni, in the possession of W. H. Morley, Esq. Any lengthened notice of this MS. might be deemed out of place at the present moment, but it is necessary to state that a more extended, though still imperfect, examination of this MS. in no way shakes the authenticity of any previous quotation; and, though much might have been added, there is nothing to alter in any of the deductions heretofore drawn from its pages, with the single exception of a remark which suggests itself from a discovery that Masaúd bore among his other titles that of *حافظ لعباد الله*, and that possibly this may be the designation intended to be recorded in the inscription which occupies the last line of the Reverse Areas of Coins Nos. 59, 60. This was in truth, the most obvious and satisfactory reading, and that which presented itself at the first sight of the Coins; but it was rejected, and is still questioned, on account of the shape of the final letter of the second word differing so materially from the other *dals* د to be found on other parts of the self-same Coins.

SUPPLEMENT.

IN bringing to a conclusion the foregoing description of the Coins of the Ghaznavi Kings of the race of Sabaktagin, it may be appropriate to take this opportunity of referring cursorily to any of the more rare or remarkable medals connected with the locality, whence this dynasty derived its name, which have found a place in the collection of Mr. Masson.

With this single object in view, and avoiding any effort at serial classification, the following detached notices of a few of the numismatic records of some of the early successors of the more strictly so-called Ghaznavi Monarchs are here subjoined. In the express desire also of limiting the present observations, the reproduction of any previously fully-deciphered Coin has been carefully avoided, and the necessary introductory remarks have been confined to little more than mere references to readily accessible historical authorities.

GHIÁTH AL DÍN MOHAMMED BIN SÁM.

Ghiáth al dín Mohammed bin Sám was the Suzerain of, and eventually the associate Sovereign with, his brother, Muaz al dín (otherwise Shahab al dín) Mohammed bin Sám, better known as Mohammed Ghóri, the conqueror of Hindústán, and founder of the powerful dynasty of the Patán Monarchs of Delhi¹.

The Coins of these brother Kings are not uncommon, and may be referred to in the *Journ. As. Soc.*, Bengal, May, 1838; *Ariana Antiqua*, pp. 435, 437, and 438, Nos. 29, 35, Pl. XX., and Nos. 24, 25, 26, 35, 36, Pl. XIX.; and also *Numismatic Chronicle*, October, 1846.

No. 1.

Silver and Copper. Weight, 46 gr.

Obv. Rude figure of a Cavalier, facing to the left, with his lance at the charge.

Rev. سيف الملك الاعظم ابو المظفر محمد بن سام

The above Coin is remarkable as illustrating the authenticity of an assertion in

¹ Ferishtah (Dow), i., 127; Briggs, i., 169; Price, ii., 313; Price, quoting the *Khalásat al Akhbár*, ii., 455. Dorn's *Hist. Afghans*, Annotations. Elphinstone, i., 603.

Abúl Fedá, to the effect that, after Alá al dín Hussén *Jehánsóz*' death, Ghíáth al dín Mohammed bin Sám reigned over Ghór and Ghazul as *Malik*, that is to say, without at first adopting the higher style of *Sultán*.

وخطب لنفسه في الغور وغزنة بالملك

Abúl Fedá, Ann. Mosl.

BAHÁ AL DÍN SÁM BIN MOHAMMED.

The Dynasty of the Ghórians of Bámián.

Dominions.—Tokháristán, Balkh, Boklán, and Badakhshan, &c.

1. Fakhr al dín Masaúd, son of Eiz al dín Hussén, *Amir Hájib* of Sultán Ibrahím.

2. Shems al dín Mohammed bin Masaúd.

3. Bahá al dín Sám bin Mohammed. Fourteen years' reign. Died in 602 A.H.

4. Jellál al dín Ali. Seven years' reign. Conquered and put to death by the Khwárizmís¹.

No. 2.

Silver. Weight, 52 gr.

REV.	Obv.
السلطان الا	لا اله الا
عظم بها الد	الله محمد
نيا والدين	رسول الله
سام بن محمد	الناصر لدين
2 2 2	الله

Margins. Illegible.

No. 3.

Silver. Weight, 12 gr.

Obv. The usual symbol in three lines, as in No. 2, but without the addition of the Khalif's name.

REV. السلطان الاعظم بها الدنيا والدين سام بن محمد

¹ Rauzat al Safá, quoted by Dorn, ii., 91; see also *original MS.*, No. 43, Roy. As. Soc.; and *MS. Khalásat al Akhbár*, Idem.

No. 4.

Silver and Copper. Weight, 52 gr. ر

Obv. Rude figure of a Horseman, facing to the right, holding a lance at the charge.

Rev. As No. 2.

TÁJ AL DÍN ÍLDUZ.

Táj al dín Ilduz, one of the slaves of Mohammed Ghórí, is first noticed in history on the occasion of his appointment to the government of Kirmán. He was subsequently elevated to the charge of Ghazní itself, in which position he revolted on Mohammed Ghórí's defeat by the Allies of the King of Khwárizm; but finding his master at the gates of the capital, with sufficient force to insure success, he submitted, and was pardoned, being allowed to retain his former charge. On Muaz al dín's death, Ilduz became independent Monarch of Ghazní, and held possession until its capture by Mohammed Khwárizmí, after which he returned to Kirmán, and eventually in endeavouring to conquer Hindústán, he was taken prisoner by Shems al dín Altémsh'.

No. 5.

Gold. Weight, 46 gr. Unique.

Obv. Area. لا اله الا الله محمد رسول الله الناصر لدين الله
امير المؤمنين

Marg. * * * شهور سنة ثمان وس

Rev. Area. السلطان (ا) لا عظم معز الدنيا والدين ابو
المظفر محمد بن سام

Marg. * * * ظم تاج الدنيا والدين

¹ Ferishtah [Dow, i., 138; Briggs, i., 200]; D'Herbelot, Article "Ildiz;" Elphinstone, i., 616.

No. 6.

Gold. Weight, 61 gr. Unique.

Obv. Area. السلطان الشهيد محمد بن سام

Marg. * * هذا ببلدة غز * * شهر سنة * *

Rev. الملك المعظم سلطان الشرق تاج الدنيا والدين يلدز

No. 7.

Silver. Weight, 94 gr. Unique.

Obv. Square Area. لا اله الا الله محمد رسول الله
الناصر لدين الله امير المؤمنين

Marg. هـ ذ الـ د || هـ و ر سنة || عـ ش ر —

Rev. Small square Area. السلطان المعز

Marg. السلطاني عبّـد ومولا تاج الدنيا والدين يلدز

No. 8.

Silver and Copper. Weight, 39 gr.

Obv. Rude figure of a Cavalier, facing to the left, with his spear at the charge.

Rev. Area. الملك المعظم تاج الدنيا والدين يلدز

Marg. Filled in with dots.

No. 9.

Silver and Copper.

Obv. The *Kirmán* style of the figure of the Bull (Nandi?)

Rev. معز الدنيا والدين عبّـد يلدز

A Coin of Táj al dín Ilduz is depicted in fig. 18, Pl. XX., *Ariana Antiqua*.

ALÁ AL DÍN MOHAMMED KHWÁRIZMÍ.

(Sekander al Thání.)

Alá al dín Mohammed, son of Tukush, the sixth of the Khwárizm Sháhís, ascended the throne of his father in 596 A.H. After the defeat of the Kára Khitans, in 605¹, he was entitled Sekander al Thání². Subsequently he subdued Bámián; and in 612³ he reduced Ghazní. He died in 617.

The gold coins of this Prince have been sufficiently noticed by Professor Wilson, in his *Ariana Antiqua*, p. 437 (see also Frehn's *Recensio*, pp. 146 and 595). One class of Alá al dín's *broad* silver coins partakes of the general characteristics of his gold coinage: the two specimens of this description in Mr. Masson's collection weigh severally 97 and 102 grains. In addition also to the common *narrow* silver coins, in make and weight similar to those of his son (No. 17), there are examples of thin *broad* silver pieces, likewise weighing about 47 grains, which are curiously ornamented with a scalloped Margin, in the interstices of which are inscribed the usual marginal legends. These coins have the monogram فروان at the top of each Area; the place of mintage is not legible.

No. 10.

Copper. Weight, 67 gr.

Ouv. Horseman in outline (*Toghrá*)⁴ face to the left

السلطان ————— دنيا و —————

REV. Bull in outline.

ابو الفتح محمد بن
السلطان



This Coin and No. 15 are noticeable as evincing how completely it was the custom with Eastern conquerors, in Central Asia at least, to adopt the types of the money of the countries subdued. It has been shown (*Journ. Roy. As. Soc.*, xvii., 190) that the Khwárizmís, in imitation of their immediate predecessors, the Ghóris, made use of the device of the Horseman, first introduced by the Brahman Kings of Kábul; but the present examples prove that they also appropriated, subject to but slight modification, the Reverse die—the Bull of the Hindú prototype.

¹ De Guignes: see also D'Herbelot, Article "Mohammed Koth beddin."

² Or according to the *Khalásat al Akhbár*, in 607 A.H.; Price, ii., 399.

³ Anno duodecimo, mense Shaabano, potitus est Soltan Mohammed urbe Ghazna; cum antea maximam Chorasani partem et regnum Bamiane possedisset. Abúl Farj [Pocock], p. 287.

⁴ See a somewhat similar figure on a coin of this Monarch, Plate, p. 177, fig. 23, *Journ. Roy. As. Soc.*, No. XVII.; and *Journ. As. Soc.*, Bengal, fig. 2, Pl. XIV., Vol. VI.

No. 11.

Silver and Copper. Weight, 49 gr.

OBV. *Square Area.* السلطان الاعظم علا الدنيا والدينREV. Horseman, *face to the left* محمد بن السلطان || تكس

No. 12.

Silver and Copper. Weight, 53 gr. Bámíán.

OBY. As No. 11.

REV. Horseman, *face to the right.*

محمد بن السلطان

and in a line with the spear, below the horse,

باميان.



No. 13.

Silver and Copper. Weight, 42 gr.

OBY. لا اله الا الله محمد رسول الله

REV. Marg. السلطان الاعظم علا الدنيا والدين محمد

Centre.

بن سلطان

No. 14.

Copper. Weight, 51 gr.

OBY. As No. 13.

REV. Marg. السلطان الاعظم علا الدنيا والدين

Centre.

محمد

No. 15.

Silver and Copper. Weight, 49 gr.

OBV. السلطان الاعظم سكندر الثاني

REV. Bull Nandí, and the imperfectly formed letters मस.

For an engraving of this Coin see *Ariana Antiqua*, Plate XX., fig. 4; figs. 8 and 15, of the same Plate, also represent Coins of Alá al dín bin Mohammed.

No. 16.

Silver and Copper. Weight, 40 gr.

OBV. السلطان علا الدنيا و الدين سكندر الثاني

REV. Horseman in *Toghrá*, face to the right, and श्री हमीरः

JELLÁL AL DÍN MANKBURÍN.

On the death of Alá al dín, his son, Jellál al dín Mankburín, retired to Ghazní, and not long afterwards (618) retreated before Chengiz Khán towards Hindústán, by whom he was overtaken and totally defeated on the banks of the Indus. After this, he held temporary dominion in India for two years, and in 620¹ proceeded to Irak, and having experienced various remarkable turns of fortune, he was finally routed by the Tatars in 628 A.H., from which time he is entirely lost sight of².

No. 17.

Silver. Weight, 47 gr. Unique. (*Small Coin, with dotted Margins.*)

OBV. الناصر لدين الله امير المومنين

REV. جلال الدنيا و الدين منكبرين بن السلطان

¹ Ferishtah [Briggs], iv. 415.

² P'rice, from *Khalásat al Akhbár*, ii. 410; D'Herbelot, Article "Gellaleddin."

No. 18.

Silver and Copper. Weight, 44 gr. Rare. (*Persian letters.*)

Obv. السلطان الاعظم جلال الدنيا والدين

Rev. Horseman in *Toghrá*.

No. 19.

Silver and Copper. Weight, 45 gr. Rare.

Similar to No. 18; but with *square* Kufic letters.

CHENGIZ KHÁN.

Declared Emperor of the Moghuls 602 A.H. = 1206¹.

Died, Ramzán, 624 A.H.

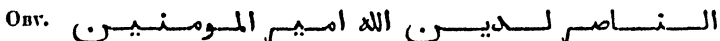
The extensive conquests achieved by the Moghuls under Chengiz Khán, and the sanguinary character of their inroads into the countries of the different nations of Asia, are too prominent in the general history of the world to require any extended recapitulation in this place; it may, however, be necessary to mark the various points of this Monarch's connexion with the land to which it is probable the Coins below quoted more immediately refer. The detail of this portion of Chengiz Khán's career is almost wholly confined to his contests with Jellál al dín, the last of the Khwárizmís. The progressive advance of the conqueror may be traced in the sieges of Balkh, Tálíkán, and Bámián, each rendered memorable in the record of the atrocities which were enacted on their capture. While engaged in reducing the last named city, the forces of the Moghuls received a check in the defeat of two several detachments by their intrepid opponent, who at this time held his Court at Ghazuí. Dissensions, however, arising in the camp of Jellál al dín, followed by the defection of one of his most powerful supporters, induced Chengiz Khán to take advantage of the opportunity, and advanced in person upon Ghazuí, whence, as has already been stated, Jellál al dín retreated, and was brought to action on the Indus, where he nobly defended himself to the last extremity; and, in his equally bold passage of the river itself, when all was lost, he elicited the involuntary admiration of his barbarian adversary.



¹ Price (*Habíb al Sair*), ii. 486, 518, 520, &c.; D'Horbélot, Article "Genghiz Khan."

Beyond this spot Chengiz Khán's Indian conquests can scarcely be said to have extended, as he seems to have satisfied himself with the dispatch of one of his Generals to ravage the country, which was effected in the full measure of Moghul ferocity as far as Multán and Lahór¹.

No. 20.

Silver. Weight, 47 gr. Very scarce. (*Small thick Coin, with dotted Margins.*)

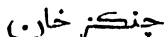
Obv. 

Rrv.  

No. 21.

Silver. Weight, 48 gr.

A Coin similar to the above, but having the name and title written in the more modern form of Kufic characters as two distinct words



No. 22.

Silver and Copper. Weight, 63 gr. (Coin of a similar character and form of letters to No. 20.)

Obv. As above, No. 20.

Rrv. 

A Coin of Chengiz Khán (Bokhárá) is described by Fræhn. *Die Münzen*, p. 57.

¹ Price, ii. 520 ; De Guignes, ii. 278, *et seq.* ; Abúl Faraj, p. 293, &c.

INCERTI.

No. 23.

Silver and Copper. Weight, 44 gr. (Three specimens in the Masson collection.)

OBV. A rudely-formed figure of a Bull, facing to the left, apparently in a rising posture, with the tail erect: above the back of the animal, expressed in *Persian* letters, is the word فروان Ferwān.

REV. Area (in ill-formed *Kufic* characters).

عدل السلطان الاعظم مسعود

Marg. Illegible.

No. 24.

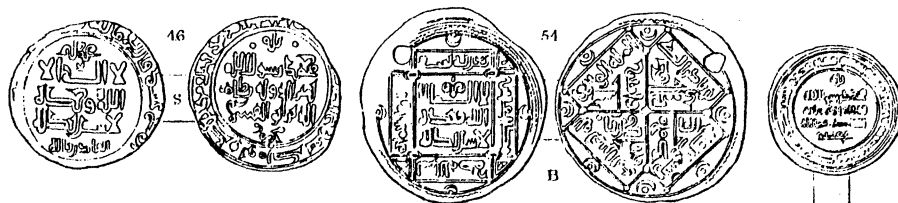
Silver and Copper. Weight, 49 gr.

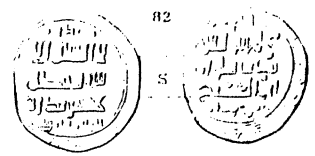
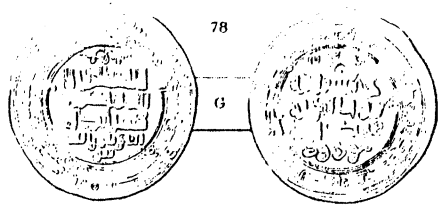
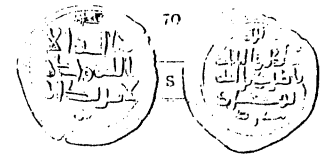
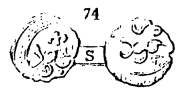
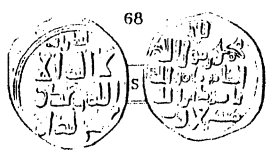
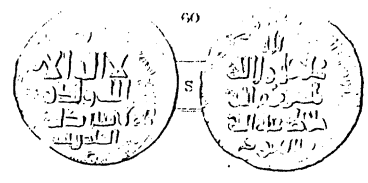
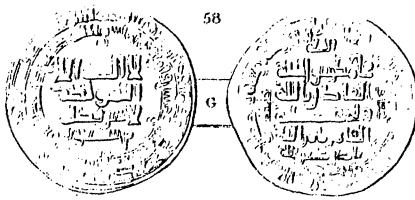
OBV. Horseman in *Toghrá*, facing to the left, and श्री हमीर: imperfectly formed, the म being completely reversed.

REV. *Persian* characters.

نصف الدنيا و الدين ابو المظفر الح — بن محمد

'؟ سيف





93. G.

